

CATHOLIC • ACTION •

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MARCH, 1943

“The Lord Our God”

THOU hast mercy upon all, O Lord, and hatest none of the things which Thou hast made, overlooking the sins of men for the sake of repentance, and sparing them: because Thou art the Lord our God.

HAVE mercy on me, O God, have mercy on me: for my soul trusteth in Thee.

GLORY be to the Father.

—*The Introit of The Mass
of Ash Wednesday.*

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Family Life, Business and Auditing, and CATHOLIC ACTION*, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies — national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXV, No. 3



March, 1943

OUR COMMON CATHOLIC INTERESTS

Recognition of Essential Needs of Religious Institutions Sought from Manpower Commission

IN AN attempt to secure the just recognition of essential needs of religious institutions the Bishops of the United States, through the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, have petitioned the War Manpower Commission.

While there is no intent on the part of the Catholic Church to make unreasonable demands of the War Manpower Commission regarding the "essential activities" of religious facilities and services—including hospitals, schools, orphanages, asylums, cemeteries, the press, etc.—nor to question the fairness of local Selective Service boards, Monsignor Ready asks that "local boards be not stopped in granting a just recognition of the service these religious institutions give in our American communities."

"The War Manpower Commission has that responsibility towards Religion in the United States and we trust in your further consideration of this matter," Msgr. Ready says in a letter which he addressed to its chairman, Paul V. McNutt.

THE WMC Committee's omission of religious, charitable and educational occupations from the listing, Monsignor Ready said, "will not bring even the small measure of relief the Bishops petitioned on November 30."

Monsignor Ready's letter is in reply to one from Commissioner McNutt stating that certain occupations essential to health and welfare services have been

included in a bulletin for the use of local boards of the Selective Service and local offices of the United States Employment Service, and that churches are included in the "*Index to the List of Essential Activities* as a means of identifying a type of institution which carries on an important aspect of religious activity." This list, he says, is "intended only as a guide to local boards to assist them with their determination regarding occupational deferment."

AFTER apologizing for delay in answering Monsignor Ready's letters of November 30 and December 29, Mr. McNutt wrote on January 30: "At the time these letters were received, the War Manpower Commission's Committee on Essential Activities had not clarified the scope of the activities to be included under *Health and Welfare Services* in its *List of Essential Activities*. Rather than inform you that the matter was still under discussion, I preferred to wait until a more positive answer could be made to your inquiry.

"The activities which have been included in this group and which are particularly pertinent to your inquiry are: Hospitals, nursing services, institutional care, auxiliary civilian welfare services to the armed forces and welfare services to civilians. Certain occupations essential to these activities have been included in an Occupational Bulletin for the use of local Boards of the Selective Service System and to local offices of the United States Employment Service. This action should alleviate the situation considerably insofar as

these institutions have lost manpower because essentiality of these activities was not known to local Selective Service Boards. Inclusion of these activities in the official *List of Essential Activities* does not, of course, guarantee occupational deferment of every worker, since the list is intended only as a guide to local boards to assist them with their determinations regarding occupational deferment. Requests for deferment must, of course, continue to be handled by local boards on an individual basis.

"The List of Essential Activities is designed to provide a list of manufacturing and non-manufacturing activities for the use of the agencies mentioned above, and an area of activity, such as religion, could therefore have not been included as such, but, to the extent that religious activity could be identified, every effort was made to include it. Thus, churches are included in the *Index to the List of Essential Activities* as a means of identifying a type of institution which carries on an important aspect of religious activity. I am certain you will agree with me that every effort must be made to assure the most complete and efficient utilization of our labor resources in the war program. Victory can be speeded up only if production is in turn expanded. This calls for manpower, and the sooner we can supply manpower, the closer can we bring victory and the religious freedom which we all cherish."

The text of Msgr. Ready's reply follows:

"I acknowledge your letter of January 30 in reply to my communications of November 30 and December 29.

"I recognize the difficulties presented in a national

listing of essential activities but I cannot understand either how or why religious facilities or services are nowhere considered worthy of inclusion on the 'List of Essential Activities.'

"'Health and Welfare Services' in the earliest list and in the latest list include the same activities. There is no change and consequently there is still no recognition of fundamental and essential religious activities.

"Your letter states that 'Churches are included in the *Index to the List of Essential Activities* as a means of identifying a type of institution which carries on an important aspect of religious activity.' This is a necessary and worthy addition to be made in future lists. Administrative buildings, monasteries, convents, and similar institutions caring for the directive and functional operation of the whole field of religious activity still are not regarded 'essential.' Catholic hospitals, schools, orphanages, homes for the aged, for the poor, for delinquents, etc., are dependent for operation on the administration and personnel of religious institutions known generally as monasteries and convents.

"Cemeteries, which have an especially sacred place in religious observance, require at least some skilled and even some non-skilled employees if they are to be maintained at all.

"Nor does the religious press, vital alike to religion and national morale, receive the consideration accorded even the secular press as an 'essential' activity.

"The grave hardships suffered in the loss of key workers which to date have visited our institutions will be minor in comparison to what we now face, as your

(Continued on page 19)

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

March, 1943

- 2—UNITED STATES CATHOLIC HISTORICAL SOCIETY—general meeting, New York, N. Y.
- 22-23—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS, Wheeling, W. Va.

April, 1943

- 2-3—FIFTH ANNUAL CONFERENCE ON ORIENTAL RITES AND LITURGIES, Fordham University, New York, N. Y.
- 26—CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE AND INTERNATIONAL RELATIONS COMMISSION OF THE NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS, Washington, D. C.

May, 1943

- 2-4—GREAT LAKES-OHIO VALLEY REGIONAL CONFERENCE, N. C. C. W., Toledo, Ohio.
- 9-10—CATHOLIC COMMITTEE OF THE SOUTH—fourth annual convention, Biloxi, Miss.
- 20-21—CATHOLIC PRESS ASSOCIATION—1943 meeting, Toledo, Ohio.
- 23—FIFTH ANNUAL SOLEMN MEMORIAL MILITARY FIELD MASS AND PRESENTATION OF WREATHS BY NATIONAL CATHOLIC SOCIETIES, TOMB OF THE UNKNOWN SOLDIER—Arlington National Cemetery, Arlington, Va.

June, 1943

- 6-12—INSTITUTE ON INDUSTRY—seventh annual meeting, National Catholic School of Social Service, Washington, D. C.

July, 1943

- 5-10—SUMMER SCHOOL OF CATHOLIC ACTION, Chicago, Ill. —Sponsored by Sodality of B. V. M.

August, 1943

- 16-21—SUMMER SCHOOL OF CATHOLIC ACTION, New York, N. Y.—Sponsored by Sodality of B. V. M.



PREPARING *for* POST-WAR LIFE

1942-43 Series of N. C. W. C. Forum Articles

This series aims to suggest the opportunities and responsibilities which face the Catholic body as a result of the present war and how better to prepare to meet them. A brief sketch of some outstanding contribution in the field treated forms Part I of each article. Subjects of the series which have appeared are: Catholic Action, Catholic Education; Religious Instruction; The Press; Lay Organization. International Relations appears herewith and Social Justice will appear next month.

VII. *International Reconstruction and Peace*

DO YOU KNOW?

1. Why the Treaty of Westphalia was of such fatal importance for the modern world?
2. Why nationalism or the balance of power cannot be relied upon to direct a good peace after this war?
3. What fundamental rules the Pope lays down for peace?
4. What national tendencies and abuses we must curb and get rid of in order to have peace?
5. Why international cooperation is of central importance to secure and preserve peace?
6. How the United Nations have committed themselves and what further commitments must be made?
7. What problems of rehabilitation face us before the peace can be written?
8. What our obligations, as Catholic citizens, are?

I. THE "PEACE" THAT IS NO PEACE

ALITTLE more than twenty years ago an American sergeant-major, just home from an Army of Occupation that was still in Germany, wrote a brochure for the final Liberty Loan of World War I. The little book, called "The Watch on the Rhine," was necessarily military in tone but in no way militaristic. The soldier, like all his fellows of the famous Second Division, was weary of war. He wanted peace, lasting peace—but he did not think the world was going to have peace for any length of time.

The reason for his belief lay deep in what he had heard and seen. He had been billeted in a household in a little town on the Rhine, a household which had received him with suspicion and bitterness. The wall had broken down, though, when he had given to the women of the household, out of his own supply, the food and soap they so desperately needed. Then the one man in the house, an old man, began to talk to him. Out of a childhood in Milwaukee, the soldier understood his language. And this was the old man's theme, said over and over:

"Out of this house my grandfather went to fight Napoleon Bonaparte. Out of this house my father went to fight the French at Sedan. Out of this house my

son went to die in the battle of the Marne. Well, Napoleon won and then we won. We took Paris in 1871. The French come here now. One day my son's son will go back with the army that will take Paris again. The wheel turns. Up one day, down another, but always turning."

It was a theme, said the American soldier, echoed everywhere in the occupied Rhineland. It was also echoed, he declared, in the France which the Americans had helped to save. War was something destined for every generation. First one side won, then the other. Always it kept on and on. There was no possible permanent peace. Time between wars was only an armistice.

"No matter what is written at the peace table," wrote the sergeant-major, "there can be no real peace in Europe while men continue to hate one another and plan for another war."

Unfortunately, the soldier was right. The peace written at Versailles lasted only twenty years. The long record of modern European history is marked by peace treaties which held not peace but new wars.

Most important of these treaties—because it established the modern states system of Europe and solidified a national consciousness which still persists—was the

Treaty of Westphalia, written in 1648. This treaty, written at the end of the terrible Thirty Years' War, was the last and the worst of all European religious conflicts, and yet essentially so much an economic and political struggle that it crossed and re-crossed religious lines. Hapsburgs and Bourbons, both Catholic dynasties, fought one another in it. A Protestant prince of Brandenburg helped the Catholic Emperor. Richelieu, the French Cardinal, led Catholic France to the aid of the German Protestants.

France and the Protestants won. They wrote the peace which reduced the Holy Roman Empire, the great unifying force of Europe, to the status of a national monarchy. It established a system of statecraft which made Europe a diplomatic checkerboard, with laws made by diplomats and by congresses of ambassadors. It gave the German princes the chance to profit, robbing both Church and people, while one played against another for the spoils of power. It gave Prussia the chance to become powerful. More than all this, it wrote the tenets of a Protestant doctrine of jealous nationalism, as opposed to a Catholic doctrine of international amity, into the policy of European statesmanship. It set up as the standard of diplomatic action the theory of the balance of power.

This balance of power theory has motivated every later peace treaty of Europe. It sat at the council table of the Congress of Vienna in 1815 when Austria, Prussia, Russia and Great Britain, victors over Bonaparte, made over not only the map of Europe but those of Asia and Africa. The stated plan of the Congress was the restoration, as far as practicable, of the boundaries of European countries to what they had been before the Napoleonic Wars. The actual effect of the Congress was the juggling of boundaries and territories and colonies to satisfy the victorious "Big Four." On the surface, this was a denial of the principle of nationalism; but in actuality it was a confirmation of the principle in that it gave the spoils of war to the *strongest* nations.

That, in the main, has been the basis of every so-called peace treaty written in Europe since the so-called Reformation. There had been, it is true, wars between Catholic nations when Europe had been Catholic; but they had not been the bitter, protracted struggles of modern times. In those far-off days when the great menace to western civilization was not internecine strife but the Moslem at the gates, men somehow seemed to hold in their souls a wider love for their neighbors than they do in these times. And, until the souls of men are moved by the love of neighbor that is the love of Christ, there can be no lasting peace written at any peace table.

II. WHAT KIND OF A PEACE?

WILL the peace which follows the present world conflict set the seal on a still further division of the human race, on the omnipotence of the national state and the resulting subjection of religion and inevitability of totalitarianism and total war? It is possible. Nationalism is not dead in the United Nations and it is not dead in the United States. Yet nationalism and the balance of power are not only bad principles morally on which to establish an international order; they are ineffective and contradictory.

The time to work for the right kind of a peace is *now*, while we are used to the idea of cooperating for victory—before victory tempts rival interests to press their special claims, before war exhaustion and irritation may tempt us to wash our hands of responsibility once the fighting is over.

The American people have no desire to fight another war. They realize that the kind of a peace that is made may have something to do with the duration of peace. They know that America will have an important voice in the peace making. But it cannot be a "Pax Americana"; it must be shared by all nations. And once the peace is made we cannot withdraw from our share of responsibility for it. What kind of a peace shall it be?

The Catholic Church is the custodian of the moral law—of the moral law which is the same for nations as for individuals. The visible head of that Church—in the person of Pope Pius XII and of his predecessors, Leo XIII and Benedict XV—has stated objective moral rules in terms of the rights and duties of the family of nations. These rules furnish Catholics with a yardstick—with "standards of justice and equity" on which to base their efforts for future international order and peace.

What are these rules of international order based on morality? Pope Pius XII stated them in his 1939 Christmas Message. They have been quoted often. They may be stated briefly.

1. The right to life and independence of all nations, large and small, strong and weak.
2. The liberation of nations "from the heavy slavery of the race for armaments, so that material force will not violate rights but protect them."
3. The necessity of international institutions to serve international community life, to guarantee the fulfillment of treaties and if necessary to revise them.
4. The real needs and just demands of nations and peoples and of ethnical minorities must be met.
5. A new spirit of justice and charity must animate the relations of nations with each other.

It is not always easy to obey the Ten Commandments. We must conquer tendencies to evil which are a part of our heritage; and we must recognize these tendencies as being evil, and not consider because they belong to us, they are therefore good and to be followed. As nations, in order to respect the above principles, we must conquer evil tendencies, though this may lead to the

sacrifice of some things we regard as "ours." Pope Pius XII has catalogued these tendencies in his 1940 Christmas Message, calling for a "triumph" over them. They are, again briefly:

1. Triumph over hate—which means giving up systems and practices which breed hate in others as well.
2. Triumph over mistrust of other nations.
3. Triumph over the principle that might makes right; and that utility is the basis of law and of right.
4. Triumph over selfishness in the field of world economy (so that every state can have the means of insuring proper standards of living for all citizens).
5. Triumph over "cold egoism" (nationalism) which leads to the violation of national honor and individual liberty. Instead there must be friendly cooperation among nations.

In his 1941 Christmas Message, Pope Pius XII names some of the international sins to which these evil tendencies have led and which must be rooted out. Those of which we are not guilty, we easily recognize as wrong, and are ready to fight, and are fighting, to stop them. But battle alone will not do away with them. Formal organization and institutions must help us to root them out.

1. Violation of the freedom, integrity and security of other nations.
2. Oppression of national minorities.
3. Hoarding of economic resources and materials destined for the use of all, so that less favored nations may not share in them.
4. Total warfare and the mad rush to armaments. To disarm implies international institutions to guarantee treaties and care for grievances.
5. Persecution of religion and the Church.

In addition, the Holy Father has given us five principles of internal order of states which must be adhered to if there is to be international harmony. These are respect for the dignity and rights of the human person; the defense of social unity and especially of the family in principle; respect for the dignity and prerogatives of labor; a system of law based on the supreme authority of God; and a conception of the state founded on "a reasonable discipline, exalted kindness and a responsible Christian spirit," dedicated to the service of human society and the respect due the human person and his efforts to attain his eternal destiny.

The Atlantic Charter and the Declaration of the United Nations have substantially agreed to a number of the principles stated by the Holy Father, as the foundation of the world for which they fight. It is important that these declarations be implemented, before the war is over, by the same kind of coordinated effort used in fighting the war, to prepare general plans for the peace, and for the period of rehabilitation or reconstruction which must precede a permanent peace, and which will have an effect on the peace. Thus the war, the rehabilitation and the peace must be all parts of a continuous process for a better world. Otherwise the declarations and pledges of the Atlantic Charter may be forgotten, and, as the problems of the reconstruc-

tion arise, solutions which may irretrievably endanger the peace may be improvised. Some of the immediate problems of reconstruction in fact arise already as areas are occupied or reoccupied by United Nations forces. These problems include feeding and the care of health, disarmament, restoration of order, punishment of war criminals, help in the establishment of governments which respect human rights, help in re-establishing peace-time industry and farming.

III. WHAT IS OUR RESPONSIBILITY?

IF THE Pope's Program means anything it is that the rights and needs of all nations and all peoples must be respected, and that all nations and peoples must cooperate under law, through international institutions to respect them. If this war has proved anything, it is that humanity is all of one piece. And if it is to be a "people's peace," the people have a job to do in connection with it. We can never delude ourselves into thinking as we did after the last World War, that we can morally isolate ourselves from the rest of the world while physically binding ourselves closer to it. The habit of cooperation and sacrifice in the conduct of the war must be utilized now in preparing for the peace and the reconstruction after the war. The future cooperation of the others of the United Nations will depend on the attitude of the United States. If they feel that the United States will lend its power to make peace secure, they will be willing to give up to the international common good certain claims which may be unjust but which they feel are necessary for their security. Thus the people of the United States have a tremendous responsibility.

There must be a vast education of public thinking for peace-time cooperation for justice and peace, in spite of the difficulties and reactions which may set in.

Secretary Hull in his address of July 23, 1942, stated:

"Continuous self-development of nations and individuals in a framework of effective cooperation with others is the sound and logical road to the higher standards of life we all seek. . . .

"Without impediment to the fullest prosecution of the war—indeed for its most effective prosecution—the United Nations should from time to time, as they did in adopting the Atlantic Charter, formulate and proclaim their common views regarding fundamental policies which will chart for mankind a wise course based on enduring spiritual values. In support of such policies, an informed public opinion must be developed. This is a task of intensive study, hard thinking, broad vision and leadership—not for governments alone, but for parents and teachers, and clergymen, and all those, within each nation, who provide spiritual, moral and intellectual guidance. Never did so great and so compelling a duty in this respect devolve upon those who are in positions of responsibility, public and private."

There are in fact many organizations in the United

States engaged in the production and study of post-war plans—religious, labor, professional, etc. Among these is the Catholic Association for International Peace, which through its committees is attempting to apply the Papal Program to the specific problems in connection with the peace.

This responsibility for "informed public opinion" rests particularly heavily upon organized Catholic men and women and youth, and upon Catholic schools and colleges. They must educate their members in the moral values, stated by the Pope, which must be striven for and put into effect; they must educate their members in understanding of and trust in other nations; they must register in the nation a determination to press forward for peace-time international cooperation, and the eradication of our own national faults.

To this end, a wide and intensive campaign is called for now. Study clubs, lectures, forums, should be arranged to acquaint every Catholic in the country—and incidentally others as well—with the Papal Peace Program, with the pledges given in the Atlantic Charter and the United Nations Declaration, and with the importance of securing now, from all of the United Nations—(a concept which admits, and should, of the final inclusion of all nations of the world)—not just the United States—or the United States and Britain—or the United States and Russia—general plans for reconstruction and peace, so that the peace will not resolve itself into another balance of power contest.

In addition to this general education, a concerted effort should be made to promote the training in schools, by welfare agencies, etc., of competent persons for the many jobs which must be filled to rehabilitate a devas-

tated world—social workers, educators, persons with knowledge of different languages, cultures, and of correct political and economic techniques. America was called "the Arsenal of Democracy." It will to a large extent be, because of its rich endowments by nature, the source of power for world rehabilitation. Catholics must be prepared to share mightily in this task and to bring to it not only the true Christian spirit of charity to guide and direct it but the abilities to make it effective.

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Student Contest Announced by N. C. W. C. Youth Department

THE judges for the 1943 contest of the Catholic Student Program Service have just been announced by the Youth Department, N. C. W. C. They are the Most Reverend Robert E. Lucey, D.D., Archbishop of San Antonio; the Right Reverend Monsignor George Johnson, director of the Department of Education, N. C. W. C.; and Dr. Francis E. McMahon, professor of philosophy at the University of Notre Dame and president of the Catholic Association for International Peace.

The Catholic Student Program Service is a monthly service rendered to colleges, high schools, and Newman Clubs. It consists of program suggestions for student activity, supplementary current pamphlets, and a subscription to CATHOLIC ACTION magazine. The general theme for the service material this year has been "Preparing for Post-War Life," with each month's issue emphasizing a different phase of it.

Each year the Catholic Student Program Service sponsors some sort of student contest. This is done to encourage students to further reading and study of the principles involved in just solutions to the current world problems. Knowledge of these problems and their related principles is a necessary prerequisite to influential united Catholic opinion. The Catholic student, particularly, has the opportunity to obtain this knowledge.

The importance and timeliness of the contest theme this year, "What Are We Fighting For?" is obvious. It is a

question already on the minds of young people. In a few months, many of them will be students no longer, but members of our fighting forces. Certainly, it will be important to them then to know, to some degree at least, the answer to the question, "What Are We Fighting For?"

The rules of the contest are simple. Each school, college, and Newman Club subscribing to the service can submit two essays. They must be not more than 2,000 words and must be typewritten. The prize will be a \$25 War Bond for the winner in each division—high school and college. The contest closes April 1. Send entries to the Youth Department, N. C. W. C., 1312 Massachusetts Avenue, N. W., Washington, D. C.

N. C. E. A. ANNUAL CONVENTION CANCELLED

In order to cooperate with the Office of Defense Transportation in its efforts to make the transportation facilities of the nation contribute to the utmost to the winning of the war, the Executive Board of the National Catholic Educational Association has voted to cancel the 1943 meeting of the N. C. E. A. which was scheduled to be held in Buffalo in Easter Week.

This decision was announced recently by the Rt. Rev. Msgr. George Johnson, director of the Department of Education, N. C. W. C., and secretary of the N. C. E. A.

Reviews of Current Thought On Catholic Action

A Contribution
of the
N. C. W. C. Youth Department

By the Catholic Action Library, Holy Cross College, Washington, D. C.

NOTE: In five recent issues of CATHOLIC ACTION there were presented reviews of leading articles on Catholic Action which appeared in the Catholic Press during the past year. The intention was to make available to those interested a fairly adequate cross-section of opinion on the subject. It must be remembered, however, that the writers of these articles often neglect to make use of the very concrete work that is being done by Catholic Action groups throughout the country. The impression they give, therefore, cannot be taken as the whole picture.

To aid in diffusing knowledge of what is actually being done, we present this list of actual Catholic Action movements and their publications. We have also included the national Catholic organizations and servicing agencies. Since the information about local groups becomes dated very quickly due to their dynamic nature, we would appreciate further information about groups we may have missed.

IV

Catholic Action Groups in the United States

I. Diocesan and Parish Catholic Action

General information can be secured from the diocesan chancery for diocesan agencies and from the National Welfare Conference (1312 Massachusetts Avenue, N. W., Washington, D. C.) for the national agencies. An outline of the organization and work of the N. C. W. C. can be found on the inside cover of this magazine, CATHOLIC ACTION.

Here it suffices to call attention to the Lay Organizations Department, which includes the National Council of Catholic Men and the National Council of Catholic Women, and which is under the direction of a Bishop Chairman appointed by the Administrative Board of the N. C. W. C. The function of these two Councils is the coordination, promotion and assistance of the Catholic lay organizations of the country, under the direction of the individual Bishops.

The National Council of Catholic Women is a federation of 18 national organizations, 67 diocesan councils, and 4,000 local affiliations. Through the N. C. C. W. section of CATHOLIC ACTION, the *Monthly Message*, and a National Committee System, it brings to its affiliated organizations the program of social reconstruction developed in the departments and bureaus of the Bishops' own agency, the National Catholic Welfare Conference.

The Diocesan Councils of Catholic Women, which are also federations of the Catholic women's societies within a diocese, are called into existence by the Bishops of the respective dioceses, and are under the authority of the Bishop and the spiritual moderator appointed by him. The Diocesan Councils participate in those works of Catholic Action for which the Bishop gives the Council a mandate. The development and plan of each Diocesan Council is based on Prayer, Study, and Action.

Recent years have seen a marked trend toward the organization of Diocesan Councils of Women on the Parish Council Plan, that is, each parish has a Parish Council of Women. Representatives from the Parish Councils customarily meet at quarterly deanery (or district) council meetings. The president of each deanery or district council is on the Board of the Diocesan Council, thus insuring representation from all sections of the dioceses. Most Diocesan Councils of Women have an annual convention.

The National Council of Catholic Men is intended to be literally a *council*, on the national level, of national organizations and official diocesan organizations of Catholic men—though it has affiliated to it some 1,600 local and parish organizations. A number of the diocesan organizations are

in themselves *councils* of deanery, district, local, and parish organizations of Catholic men.

Since N. C. C. M. is a *national council*, made up of such diverse elements, it is not, in itself, official Catholic Action. The mandate to Catholic Action is dependent on the respective ordinaries—and many of the Diocesan Councils represented in the National Council have been so mandated.

Several of the Diocesan Councils have adopted manuals of Catholic Action which embrace a comprehensive range of activities in *principle*, some of which are being put in practice presently, others of which await more gradual development.

For specific information about these manuals, and about results in typical dioceses, consult the National Council of Catholic Men (attention, Field Representative), 1312 Massachusetts Avenue, N. W., Washington, D. C.

Further information on diocesan groups could be obtained from the Reverend Director, Youth Department, N. C. W. C., Washington, D. C.

For those interested in *Canadian Groups*, apply to Union des Jeunesses Catholiques Canadiennes, Secretariat National, 840 Rue Cherrier, Montreal.

For *Australia*, the Australian National Secretariat of Catholic Action, 379 Collins Street, Melbourne, C.1, Victoria.

II. Catholic Action Groups in Colleges and Universities

(A) For general information on programs and procedure:

1. *Pax Romana*: The international federation for University Catholic Action has its headquarters at Catholic University, Washington, D. C., % Reverend William Ferree, S.M., or Mr. Paul Volpe.

2. *Youth Department*: N. C. W. C., Washington, D. C. The Youth Department, established in November, 1940, has three main objectives: (1) To facilitate the exchange of information regarding the philosophy, organization, program-content and methods of Catholic youth work; (2) to contact and evaluate all national, governmental, and non-governmental youth organizations and youth servicing organizations; (3) to promote the National Catholic Youth Council as the federating agency for all approved youth groups.

"The National Catholic Youth Council was instituted in 1937 to promote, under ecclesiastical supervision, interchange of information and services as well as unity and cooperation. This new development does not necessarily imply changes in existing Councils and organizations, but

it does provide a framework whereby such existing Councils and organizations can be unified on a voluntary basis. The N. C. Y. C. is so constituted that it leaves unhampered the autonomy and initiative of its affiliated membership and reserves to each Ordinary full authority over the youth of his diocese.

"According to the approved plan, the N. C. Y. C. makes provision for two sections—the Diocesan Section and the College and University Section. The Diocesan Section is designed to include the respective Diocesan Youth Councils which voluntarily associate themselves with the national organization. The College and University Section makes provision for two national student federations, the National Federation of Catholic College Students (76 college affiliates, or 50 per cent) and the Newman Club Federation (365 college affiliates, or 75 per cent)."—Taken from "What Is the Youth Department of the N. C. W. C.?" . . . official publication.

3. *Jeciste Centrale*: 430 est, Rue Sherbrooke, Montreal, % Rev. Emile Deguire, C.S.C., and Rev. Germaine Lelande, C.S.C., can furnish information on Student Catholic Action in Canada. Most of this literature is in French, but their editors, *Editions Fides*, plan to reproduce some of the material in English.

(B) For information on local groups using the specialized method (inquiry technique), besides the student group in Chicago:

1. *Catholic Action Students*: Box 117, Notre Dame University, Notre Dame, Ind., % Rev. Louis J. Putz, C.S.C. This group was organized in April of 1940 and has the official approval of the Bishop of Fort Wayne. They have an excellent monthly *Leaders' Bulletin* and are editing other basic material on the theory and practice of Catholic Action.

Recently they began a monthly paper, *The Movement*, which gives accounts of the following specialized groups: Sienna Heights College, Adrian, Mich., % Margaret Gleason; Ursuline College, Cleveland, Ohio, % Eileen Hogan;

St. Ursula's Academy, Toledo, Ohio, % Eleanor Jacomet; Marquette University, Milwaukee, Wis., % John Bormann; High School Girls Federation, 3 East Chicago Avenue, Chicago, % Loretta Fenton; Regina High School, Norwood, Ohio, % Barbara Agnew; St. Mary's Academy, Holy Cross, Ind., % Rosaline Eckridge; St. Mary's College, Holy Cross, Ind., % Dorothy Middendorf; John Carroll University, Cleveland, Ohio, % James Laughlin, Jr.; University of Notre Dame, Notre Dame, Ind., % James Cunningham.

These groups felt the need of keeping in contact with each other's work after they had met at Notre Dame's Study Week to plan the Catholic Action program to be followed there for the present year. There will be a similar Study Week attended by these groups this Easter Week.

2. *Dayton Catholic Action Students*: University of Dayton, Dayton, Ohio. This group has been studying Catholic Action for two years and began operations last year. They publish their own bulletin, *Catholic Action*, as well as reprints on Catholic Action in conjunction with their work as National Commission for Catholic Action Study in the N. F. C. C. S., % Rev. Lawrence Monheim, S.M., and Rev. Bernard Stueve, S.M.

3. *Woonsocket, R. I.*: The Franco-American parishes are introducing the Young Christian Students (JEC) movements along the lines of the Canadian groups. % Miss Madelein Bordes, 499 Logee Street, Woonsocket, R. I.

4. *Hunter College*: Rev. Francis W. Wendell, O.P., 141 E. 65th Street, New York City, helps this group. Their secretary is Miss Mary Jo Madden, 27 Amackassin Terrace, Yonkers, N. Y.

5. *Catholic Action Library*: Holy Cross College, Washington, D. C. This seminary group reviews current literature on Catholic Action, produces basic material on its theory and practice (with emphasis on the theological foundations and work of priests in Catholic Action), and keeps a file on the status of the movement in the United States.

(To be concluded next month)

USO Ministrations to U. S. Troops Abroad Needed

AT the request of the Board of Trustees of the National Catholic Community Service, Francis P. Matthews of Omaha, Supreme Knight of Columbus and chairman of the Executive Committee of the NCCS, made a two-month air journey abroad to survey needs for service to American troops there.

He visited U. S. troops in England and Northern Ireland and talked with officials in both countries. There is desperate need for work which service agencies such as those affiliated with the USO can do for members of the United States armed forces abroad, he said. Presently the American Red Cross is the only agency officially recognized by the American Government to work with American troops overseas. Mr. Matthews had the highest praise for the work this agency is doing. "The Red Cross is doing an excellent work in England and Northern Ireland so far as the material needs of our soldiers are concerned," he said. He added, however, that there is much need for the special services the NCCS can render, particularly in the spiritual field.

"And in my opinion the only way we can render these services is through American personnel-workers who are qualified to negotiate with American military authorities in the various areas, workers who understand American standards, workers who understand the wants and background of the American soldier."

Mr. Matthews is convinced that the Knights of Columbus of Canada are "doing the outstanding piece of welfare work being done for any of the forces in the British Isles." The Canadian Knights, he declared, have several hundred workers in Great Britain, and enjoy the fullest cooperation from government authorities.

One visiting England is amazed, Mr. Matthews said, to find how extensively American troops are scattered about Great Britain. While the care of the American armed forces presents some problems in London itself, these problems are different and multiplied in the outlying sec-

tions. He has seen considerable bodies of American troops on isolated stations who had "absolutely nothing to do" in their spare time.

In emphasizing the need for additional spiritual ministrations to the American troops abroad, Mr. Matthews said "everywhere I went and every time I talked with anybody, the English people took occasion to say something about the edifying conduct of American Catholic soldiers." "English priests have been profoundly impressed by the fidelity of American Catholic troops to their religion," he added.

Mr. Matthews said sometimes there are concentrations of troops in which hundreds are Catholic, but for which no Catholic chaplain is available. Such troops have Sunday Mass largely through the fine cooperation of the English clergy. He pointed out that the Very Rev. Msgr. Valentine Elwes, Secretary to His Eminence Arthur Cardinal Hinsley, Archbishop of Westminster, says Mass at one such station every Sunday.

In emphasizing the utter desirability of the work which service agencies can do for American troops abroad, Mr. Matthews said he appreciated that many obstacles would have to be overcome. He understood, he said, that there is the difficulty of getting personnel and materials abroad, of getting priorities, and of meeting numerous other problems. But, he repeated, the Canadian Knights of Columbus are doing a magnificent job in Great Britain, are meeting and overcoming all of these difficulties, and enjoy the fullest confidence and cooperation from their government.

Mr. Matthews had warm praise for the work Catholic agencies, including the Catholic Women's League and the Knights of St. Columba, in England are doing. However, he said, it is neither feasible nor desirable for them to carry on all of the work which ought to be done for the American forces by service agencies. Really to do the work that needs to be done, he said, requires American personnel with an American background.

This and That

Prepared by

N. C. W. C. Bureau of Immigration

THE COMMISSIONER SAID SOMETHING.—New duties and responsibilities brought about by the war, reported the Commissioner of Immigration and Naturalization last month, "have resulted in the greatest volume of work during 1942 of any year in the history of the Immigration and Naturalization Service." That made the N. C. W. C. Bureau of Immigration, which has been getting hollow-eyed and worn, battling the blitzkrieg of exacting problems with which it has been coping during the last two years, feel a lot better, and it is thinking of having copies made of this statement so that it may be able to hand one to the next nice, safe American who murmurs vaguely: "Immigration? Er—what is there to do in immigration nowadays?"

UNCLE SAM BENEFITS BY PAST EXPERIENCE.—A lot of soldiers who thought they became American citizens during the last war, learned, sometimes under tragic circumstances and years later, that they had not. That was because, although the naturalization process was shortened for their benefit it was not followed through when and if the soldier was transferred to another camp or overseas before naturalization was completed. The Second War Powers Act takes care of this problem in World War II, providing, as it does, not only that aliens serving in the armed forces of the United States may be naturalized after 90 days but permitting the granting of citizenship to those who have been sent outside the jurisdiction of naturalization courts. With the recent granting of citizenship to 289 soldiers stationed in the Panama Canal Zone and the Caribbean Defense Command, the first naturalization of aliens outside of the United States by administrative rather than judicial process was effected.

IMMIGRATION PUZZLE.—The N. C. W. C. Bureau is never interested in working out crossword puzzles in its leisure moments because it would be too much like a busman's holiday. Anyone interested in puzzles please apply. Ten years ago, for instance, a business man, Danish-born, who was obliged to make frequent trips to London, asked the Bureau to find out what was delaying the issuance of the re-entry permit for which he had applied. The Bureau found that the Immigration Service had just discovered that when he had first come here ten years before *that*, he had been admitted only temporarily and that hence the re-entry permits granted him in the meantime had been invalid and he was illegally in the United States. It then developed that his wife and eldest child, both British born, had likewise been admitted as visitors when they had followed him here a few months later. The quotas of both Denmark and England had been open at the time, the family had announced its intention of remaining indefinitely and they naturally supposed that they were legal permanent residents. Since the quota for Denmark had never been exhausted for the entire fiscal year of the husband's entry, the Immigration Service acceded to the Bureau's request that his record of entry be amended to show admission for permanent residence. It was not possible to have the status of mother and son so adjusted, however, since the quota for Great Britain had subsequently become exhausted for the fiscal year. The wife therefore accompanied her husband on a business trip to London and the Bureau was able to assist her while there to obtain a permanent visa. The son was not deportable as he had never left the country since his arrival, which was prior to July 1, 1924, and a subsequent change in the law has since made it possible for him to have his status adjusted

through what is known as "registry." However, it now develops that another son was born to the wife while she was visiting in England in 1925 and although when about to return she took him to the American Consul and applied for an immigration visa for him, the consul told her the child did not need one since he was born during her temporary absence abroad, which would have been the case if she had originally been admitted for permanent residence, as everyone, including the consul, supposed. This boy is now 17 and his father, who has since become an American citizen, wishes to be sure that his son's status is legal as he will be eligible soon for the draft. The Bureau has told him that there are just two ways to accomplish this, one to have the immigration authorities issue a warrant and then request suspension of deportation and the other to have the boy go to Canada for a visa—a lengthy and involved process. The father feels that a stigma is attached to the word deportation and has therefore decided on the latter process in which of course the Bureau will assist. It will be noted, however, that it is very easy for people of the highest integrity and without any fault of their own to get involved in serious immigration difficulties.

PATRIOT FROM POLAND.—A tall and scholarly looking Pole presented a difficult problem to the N. C. W. C. Bureau recently, which, however, it has happily been possible to solve.

When Warsaw was invaded by the Germans, this man, who is a chemical engineer by profession, tried to join the Polish army but was rejected because of his age. Still wanting to serve in the war, however, he managed to get accepted as an engineer on a Polish steamer. On the very first trip he suffered a severe accident so that when the ship reached New York he was removed to the Marine Hospital where he remained for three months. Seamen, of course, are obliged to reship and especially in this case at present because of the great need for men to man the ships of the United Nations. It does not even matter that a man is not actually a seaman. If he arrives as a seaman that is the status he has, and unless he has immediate relatives in this country, he has the alternative of either reshipping or being deported to England to face the censure of his government in exile.

In view of the serious need of seamen during the war the Bureau would not, under ordinary circumstances, advocate permission for a seaman to remain ashore, but it seemed in this case that the man concerned would be of much more value on land than on sea because of his professional training. Also in addition to not being actually a seaman he is 46 years old and is still under the treatment of a physician. The Bureau was able to present all his credentials to the Department of Justice and to show that a large synthetic rubber company was begging for his services as a chemical engineer and asked that his status be changed from that of a seaman to that of a visitor on the additional ground that he was physically unfit for sea duty. This request was granted, the change to the status of visitor making it possible under present policy for him to accept the position offered. He will thus, in due time be able, with the Bureau's assistance, to obtain in Canada a visa for permanent residence and eventually, when world conditions improve, bring his mother, wife and children here from Siberia, where they were taken when Russia invaded Poland.

MONTH *by* MONTH

CATHOLIC ACTION

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

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Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Fundamental Principles Involved in Lasting Peace Analyzed in N.C.W.C. Pamphlets

THE N.C.W.C. has tried through the years to keep right principles of international relations before the reading public by means of news stories and textual releases of papal pronouncements, episcopal statements, the preparation of study club material, and the encouragement of groups for study and discussion. In 1941 the General Meeting of the Bishops of the United States appointed a special committee from among their number to publicize the Papal Peace Program. The latest step in this effort of education for a just and lasting peace has been the printing in pamphlet form of the three fundamental documents *Our Holy Father's 1942 Christmas Message*, a clear cut statement on the principles of internal order of states and people requisite for right international relations; *Victory and Peace*, statement issued by the Archbishops and Bishops of the United States November 14, 1942; and *The Papal Peace Program*, a synthesis of the pronouncements of the Holy See since 1939 on the subject of peace, integrating the many separate statements of the Holy Father on the subject. A discussion club outline is appended. Each of

these is well worth the time of any Catholic or non-Catholic to read and ponder. Orders for these are coming into headquarters daily and thousands of copies have been sold. But they should have even wider circulation.

We ask our subscribers to secure copies of these pamphlets and read them carefully; to tell others of them; to donate copies to libraries, public and private, Catholic and non-Catholic; to interest organizations of which they are members to furnish copies to their members. These booklets are available at 10c a copy; 50 copies for \$2.50; 100 copies for \$4.50, plus postage, in each case. Write to the National Catholic Welfare Conference Publications Office, 1312 Massachusetts Avenue, Washington, D. C.

Henry P. Lefebure, Formerly N.C.C.M. Executive Secretary, Appointed N.C.W.C. Business Manager

ANNOUNCEMENT has been made of the appointment, effective February 15, of Henry P. Lefebure to the post of Business Manager of the National Catholic Welfare Conference. Mr. Lefebure transfers to the Business Office with considerable N.C.W.C. experience. He had been in the Lay Organizations Department on the staff of the National Council of Catholic Men for seven years, having served during most of that period as N.C.C.M. Assistant Executive Secretary. While with N.C.C.M., he was a member of the Catholic Hour Executive Committee and also acted as director of the N.C.C.M. Catholic Radio Bureau.

Born in Fairfax, Iowa, Mr. Lefebure attended St. Berchman's School, Marion, Iowa; Loras Academy and Loras College, Dubuque; the School of Business of Columbia University in New York, and the Catholic University of America. He came to the N.C.C.M. from the Catholic University where he had been on the staff of the Department of Special Finance.

Miss Edith H. Jarboe has been named Assistant Business Manager. For several years she had been Secretary to Mr. McMahon, who carried the responsibility of the business office in N.C.W.C. until his death last year. We extend our best wishes to the experienced and capable personnel of the Business Office.

Basic Social Pronouncements Merit Reading and Rereading

LAST month saw the anniversaries of three basic American documents on Catholic social teaching—*The Bishops' Program of Social Reconstruction* (1919), *The Pastoral Letter of the Bishops*, issued in 1920, and the statement of the Administrative Board of the National Catholic Welfare Conference, *The Church and Social Order*, 1940. Many other statements on various phases of the social question have issued during these years, but these continue foundation stones of any decent country we may build.

The first was issued by the Bishops to aid in lifting the yoke of semi-slavery from the shoulders of American working people. Then the following year this industrial problem was again brought to the fore in the last general pastoral issued by the Bishops of the United States. Twenty years later, following a great general depression, *The Church and Social Order* was issued—another basic document to focus attention on social reconstruction and social order.

Catholics—and in fact everyone—should read these documents. They can all be gotten from the National Catholic Welfare Conference in Washington. Reading them, along with the encyclicals and other statements of our Bishops, will help us both now and in the post-war world.

with the

N. C. W. C.

N.C.C.M. AND N.C.C.W. AFFILIATES CAN GIVE IMPORTANT COOPERATION IN BISHOPS' WAR EMERGENCY AND RELIEF CAMPAIGN

THE personal interest of N.C.C.M. and N.C.C.W. affiliates throughout the country is requested in the publicity campaign for the War Emergency and Relief Collection to be held in most dioceses on April 4 under the auspices of the Bishops' Relief Committee of the United States. Ideal time on two radio networks—9:30-9:45 p.m., e.w.t., Friday, April 2, on N.B.C., and 2:30-3:00 p.m., e.w.t., on Sunday, March 28, on the Blue Network—has been arranged for by the N.C.C.M. Executive Secretary. Scripts are being prepared now and the very best radio talent will produce the two shows.

Network cooperation, however, does not mean that all N.B.C. and Blue Network stations will carry the broadcasts. Because these two half-hour periods are much sought after, local station managers are likely to schedule a local commercial program at these hours.

Accordingly, request is made of organization officers and members (and all interested in this cause) that they inquire the names of the managers of the N.B.C. and Blue Network stations serving their areas and direct letters to them personally, asking each one to arrange to carry the particular N.B.C. or Blue program offered to him by his network headquarters. When he cannot do so because of local commitments, ask him to transcribe it and broadcast it at a later period.

The addition of a station to one of these networks may well mean a difference of hundreds, even thousands, of dollars in the final results. It is suggested that a brief description of Bishops' Relief Committee activities also be given the station manager. These are indicated in the account following:

Distribution of the Bishops' Relief Committee from November 1, 1941 to December, 1942, totalled \$1,322,493. Of this sum, \$653,682.33 was disbursed by the Holy See for relief work where other American agencies ordinarily are unable to reach—for example, in the occupied countries of Europe, and for relief of prisoners of war. The latest allotment of \$275,000 through the Vatican is being disbursed as follows:

For relief work among the Slovenes, \$15,000; for relief among the Croats, \$15,000; for relief work in Greece, \$25,000; for relief among Polish refugees, \$25,000; for relief work in Belgium, \$20,000; for relief in Holland, \$20,000; for relief in France, \$20,000; for relief work among refugees in Europe in general, \$20,000; for relief in Lithuania, \$10,000; for relief work in Malta, \$10,000; for relief work among children in Finland, \$5,000; funds in aid of prisoners of war to be distributed according to the personal wishes of the Holy Father, \$35,000; for relief of Czech refugees presently in France, \$10,000.

Previous activities of the Bishops' Relief Committee included providing \$50,000 for assistance to Americans held prisoners of war by the Japanese; \$10,000 for relief of air raid victims on Malta, "the most bombed spot on earth;" \$100,000 for the relief of Polish refugees in Russia; \$50,000 for supplies of medicine and clothing for Polish women and children in Turkey, Iran, and India; \$135,000 for relief work in China, and \$15,000 for typhus control work. Other allotments were for the maintenance of Montezuma Seminary for the training of Mexican candidates for the priesthood; to help defray expenses of the military ordinariate; for religious and recreational welfare work among U. S. soldiers; to assist the Chaplains' Aid Association; for aid to distressed citizens of Hawaii, as well as other substantial gifts in aid of Slovenian, Lithuanian, Croatian, Polish, and Chinese victims of war.

N.C.W.C. Officials Actively Aiding National Family Week

OBSERVANCE of a National Family Week has been set for May 2-9. The purpose of the observance is "the spiritual strengthening of family life to meet successfully the wartime and post-war conditions which tend to menace and disrupt families." It is being sponsored by the churches. The Office of Civilian Defense and other agencies are co-operating. Catholic participation is under the direction of a special committee composed of the following: Edward J. Heffron, executive secretary of the National Council of Catholic Men; Dr. Andrew J. Kress, vice president of the National Catholic Conference on Family Life; Miss Margaret T. Lynch, executive secretary of the National Council of Catholic Women; Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Bureau, National Catholic Welfare Conference and executive secretary of the National Catholic Conference on Family Life; Rev. Dr. Lucian Lauermaun, director of the National Catholic School of Social Service. Dr. Schmiedeler is chairman of the group.

James J. Norris Appointed Acting Executive Director, NCCS

The Board of Trustees of the National Catholic Community Service has just appointed James J. Norris, assistant director of the National Catholic Community Service, as Acting Executive Director of the organization, succeeding Dr. Franklin Dunham. Dr. Dunham has resigned his position after nearly two years of service in order to carry on a special project for the Government under the direction of the Joint Army-Navy Committee on Health and Recreation.

Mr. Norris' connection with the NCCS dates from May, 1941, when he became Administrative Assistant to Dr. Dunham. In November, 1941, he was appointed Assistant Director, in which capacity he was in immediate control of NCCS operations and represented NCCS on the USO Committee on Field Operations which coordinates and plans for all USO operations in the United States.

CATHOLIC ACTION wishes to extend to both Mr. Norris and Dr. Dunham its sincere congratulations on their new assignments and best wishes for future success.

Sidelights on Social Action

Contributed
by the
N. C. W. C. Department of Social Action

SAVANNAH-ATLANTA MEETING OF THE CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS

AN assembly unique in the annals of Catholic meetings in the South was that held by the Catholic Conference on Industrial Problems in Atlanta, Ga., by invitation of the Most Reverend Gerald P. O'Hara, Bishop of Savannah-Atlanta.

Speakers on the program were from the United States Chamber of Commerce, the Radio Corporation of America, the C.I.O., the A. F. of L., governmental bureaus, universities, the professions, business, and outstanding exponents of Catholic social thought.

The Conference was said to be one of the best—if not the best—ever held. Interest was sustained throughout. As the Conference progressed the attendance increased. One comment worthy of special attention was made by Ralph McGill, editor of the *Atlanta Constitution*, in his editorial column.

"The Catholic Church," he said, "is rendering a very real service and a superior service, to honest, non-partisan consideration of the problems of our region, industrial and social. . . . Protestant and Catholic, labor leader and manufacturer, scientist and layman, all have a part in their program. Any man who may be able to discuss some of the problems of the south are called to their programs. They are invited to speak out. No one suggests that this or that be soft-pedaled."

"They speak out boldly and unafraid. On Monday a nun from one of the Catholic Schools in Illinois (Sister Vincent Ferrer, O.P., Rosary College) delivered a talk which was as bold and as stark a challenge to all who heard her, not to let this nation fall into the post-war errors of the 1919-29 period, as has ever been said. It minced no words. . . .

"I have attended only two of their forums, and that over the span of a year, but what delights me most is that there is no Uriah Heep atmosphere about them; no syrupy effort to make the world appear all sweetness and light; no thumping of the tub in behalf of any theme not worth while. . . . They offer a first rate, all-cards-on-the-table forum in which speakers are allowed full freedom and discussion is unrestricted. Labor problems, welfare problems, political problems, in so far as they relate to the general welfare, all are discussed. . . . It has been said of the Catholic Church that it thinks in terms of centuries, not years. There is considerable truth in that statement. For a long time now the South has seen it thinking in terms of economic and social enlightenment. That will mean much for the South, not merely now, but in the years ahead."

The Program

The Conference reached its climax at the closing session which was addressed by His Excellency, the Most Reverend Gerald P. O'Hara, and the Right Reverend Monsignor John A. Ryan. Both speakers struck high notes of social and economic idealism.

Bishop O'Hara's first words brought wrapt attention. "Today, as never before," he said, "the hour has come . . . for revising the conscience of the world from the heavy torpor into which the drugs of false ideas, have sunk it." His subject was the "Challenge of the Encyclicals" and his speech was a challenge to all who heard him. "The Church," his Excellency said, "stands unflinchingly for the age-old and

time-honored institution of private property and neither the freedom of man nor his dignity can be adequately protected if private ownership is abolished. . . . Every individual should be in possession of private property. . . . The concentration of wealth in the hands of a few is a menace because it confers on these few a power which is certain to be abused. . . . A system which produces a vast propertyless class in reality frustrates ownership as far as this particular class is concerned. To fulfill its purpose, private property must be widely diffused. Ownership carries with it social duties and is subject to inherent limitations. It is incumbent on the State to adjust ownership to meet the needs of common good. . . . The laborer is entitled to a living wage. This title rests on the natural law and is as basic as the right to life itself. . . ." the Bishop declared. "The right of association for all legitimate purposes is the right of the laborer and the government is bound to protect this right."

Speaking in defense of the employers, Bishop O'Hara said it would be wrong to forget his rights and "make him alone responsible for all our economic ills." He continued, "Capitalistic imperialism is passing, together with the traditional economic liberalism, and the one-time economic royalist will soon be extinct. Industry and business see, with increasing clarity, that their right to existence must be predicated on service and social usefulness." . . .

In closing, the Bishop declared that the Church is interested only in the moral aspects of economic life, but she confidently asserts that "the observance of the moral law is the first condition of human wellbeing."

Speaking on "The Bishops and Social Reconstruction" Monsignor Ryan called attention to the eleven proposals and recommendations in the "Bishops' Program" issued in 1919 and noted that the only one which had not been either wholly or partially translated into fact dealt with participation of labor in management and wider distribution of ownership through cooperative enterprises and worker ownership in the stock of corporations. He noted that while industry had made little progress along this line, under the Farm Security Act a modest beginning has been made whereby tenants may become owners.

Highlights from Other Speeches

"Within the last ten days I have read statements from the officials of ruling bodies of the United States Chamber of Commerce, the A. F. of L. and the C.I.O. calling for the closer cooperation of business, labor and government in the economic conduct of the war. The farmers have also spoken. This is a good sign. And may I add that the cooperation of government with the freely organized economic groups is the common-sense method that the encyclicals of the popes advocated to establish justice, end unemployment and poverty, prevent Communism and avoid the Nazi-Fascist type of tyranny.—Reverend R. A. McGowan.

"The Encyclical of Pius XI refers to matters of such concern to agriculture as: (1) the want of credit; (2) price disparity; (3) the conditions of agricultural laborers; (4) the need for international trade treaties. By way of reconstructing the present situation the vocational group system should hold much hope also in the case of the farmer. It

must be a matter of no little satisfaction to the tillers of the soil of the world to see the Supreme Pontiff show so much interest in matters that concern them—even in the realm of the material. And it must be a matter of gratification to the American farmer to note that his Government has made some serious efforts to carry out the recommendations made, to apply the proper remedy to the various causes of his ills.”

—*Reverend Edgar Schmiedeler, O.S.B.*

“Only as a last resort, should women with children under 16 years be employed. Fortunately more and more people are coming to realize that a mother with young children is needed at home. As the Women’s Bureau points out “In this time of crisis it is important to remember that mothers of

young children can make no finer contribution to the Nation—and its vitality and effectiveness in the future—than to assure their children the security of home, individual care and affection. Except as a last resort, the Nation should not recruit for industrial production the services of women with such home responsibilities.—*Mary Anderson.*

Acting as co-sponsoring groups for the meeting, which was the first held by the C.C.I.P. in the Old South, were the Diocesan Council of Catholic Women, the Catholic Laymen’s Association of Georgia and the Savannah-Atlanta Committee of the Catholic Committee of the South.

(NOTE: A printed condensed report of the Conference is being prepared for distribution.)

PEACE

News Notes on Catholic Prayer, Study and Action for a Better World

C. A. I. P. Meetings on United Nations

THE Catholic Association for International Peace, due to the necessity of curtailing transportation, will not hold a national meeting this year. Instead it plans on holding three meetings at centers where there are large concentrations of its membership—Washington, New York and Chicago. The Washington meeting will be held at Trinity College on April 26. The dates of the New York and Chicago meetings will be announced later, as will those of any other regional meetings to be arranged. The theme of all the meetings will be “The United Nations: Present and Future.”

Mr. Adolf A. Berle, Jr., Assistant Secretary of State, will be the guest speaker at a luncheon of the Washington meeting. Participating jointly in the luncheon will be the International Relations Commission of the National Federation of Catholic College Students, which will hold a meeting simultaneously at Trinity College.

Great Post-War Influence of Catholic Church Seen by Protestant Speaker

The Catholic Church is destined to play a tremendous role in the remaking of the world into a place where peace, security and contentment will be enjoyed “by all races, creeds and bloods,” J. Willard Hayden declared in a recent address to the Board of Directors of the Catholic Youth Organization of the Archdiocese of New York.

The occasion marked the presentation by Most Rev. Francis J. Spellman, Archbishop of New York, of the 1942 Club of Champions Award. Mr. Hayden received the medal from Archbishop Spellman for his deceased brother, Charles.

“It is only fair and just for me, a non-Catholic, to say a few words of what I think of the Catholic Church, particularly its power for good and the outstanding part it is destined to play in the remaking of a world, torn and tattered, battered, bruised and bleeding as never in the history of mankind, an almost helpless hulk tossing in the firmament of God Almighty—and awaiting God Almighty to save it.”

“There can be no permanent peace and prosperity,” Mr. Hayden declared, “until the Sermon on the Mount becomes a Universal Bill of Rights and the Ten Commandments are written into the Constitution of the World.”

“Gentlemen, in the surrounding darkness the Catholic Church stands as a shining beacon light. Other moral and religious walls may crumble in the terrible storm that now engulfs us, but the Catholic Church stands, and will continue to stand, as the Rock of Ages. . . . No one can doubt that the Catholic Church will play a most prominent part in the remaking of the world in the post-war period, which I pray is not in the too distant future.”

Mr. Hayden expressed the conviction that the Catholic Church is destined to exert a tremendous influence “in welding the races and peoples of the world into a Federation

of Nations, a Christian federation and brotherhood that will assure all the peoples of the earth the peace, security and contentment enjoyed by all races, creeds and bloods here in our own country.”

1943 Prayer Crusade for Victory, Peace Urged by Archbishop

Expressing hope that 1943 will be a year of prayer, of unity, of victory and of a just and charitable peace, the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, said preparations for these ends “must be by the hard way to victory,” which will call “for privations and sacrifices unprecedented in the history of the world.”

In a letter to the clergy of the Archdiocese, the Prelate said:

“Every pastor is asked to have a crusade of prayer in his parish. Members of all parishes should be urged to attend Mass and to receive Holy Communion frequently or daily. Daily recitation of the Rosary should be encouraged in the churches and in the home.”

The Archbishop asserted “our victory, if it is to be permanent, must not mean the enslavement of any people. It must mean no compact by which we transgress justice and charity. After victory will come the peace. We can think of a hundred peace treaties. No peace treaty will be enduring unless it is founded on justice and charity and there can be no justice and charity unless founded on God.”

Archbishop McNicholas also reminded the clergy that “according to the instructions of Pope Pius XII, your people should be reminded from time to time, that the prayers said after every Low Mass are for Russia. All should pray earnestly that the rulers of Russia will abandon godlessness, grant religious freedom and encourage Divine Worship.”

All-Night Holy Thursday Vigil for Pope’s Peace Plan by Holy Name Men

A resolution calling for an all-night vigil before the Blessed Sacrament, beginning Holy Thursday evening and concluding Good Friday morning, that the desire of His Holiness, Pope Pius XIII, “for peace among men” may be realized, was adopted at the annual meeting here of the Archdiocesan Union of the Holy Name Society of New York.

The resolution requested that each parochial branch of the Union conduct the vigil for its members. It also asked that “each parochial branch establish a study group so that its members may be informed of the significance of our Holy Father’s five-point peace plan” and further urged “that this Archdiocesan Union pledge its unqualified support to the Hierarchy of the United States in furthering the Sovereign Pontiff’s peace proposals as an affirmation of positive Catholicity and loyal American citizenship.”



The National Council Of Catholic Men

Monsignor Sheen Compiles "The Shield of Faith"
Commendations for the Narberth Movement
Enforcement of Obscene Mail Legislation

Monsignor Fulton J. Sheen, whose current series of addresses on the Catholic Hour is proving unusually popular with the listeners, has compiled a prayer book for wartime called *The Shield of Faith*. It is directed towards all those men and women who are in our armed forces, whether at home or abroad, and also towards those civilians on the home front.

Msgr. Sheen Compiles "The Shield of Faith," A Wartime Prayer Book

In these days of stress and turmoil when so many families have loved ones on the far-flung battle fronts of the world, it is good for all of us to withdraw at times from the world and raise our hearts and minds to God. It is not only for the sake of our own personal consolation that we should do this, but also to implore the divine assistance in granting our country victory and a just peace.

The prayers and meditations in *The Shield of Faith* are designed to help men and women do just this. Monsignor Sheen's purpose in preparing this little book is well stated in the Introduction:

"This book is not made up exclusively of prayers, for the simple reason that prayer consists not in the saying of words but in the lifting of our heart and mind to God.

"Our Divine Lord Himself warned us: 'In praying, do not multiply words, as the Gentiles do; for they think that by saying a great deal, they will be heard' (Matt. 6:7). St. Augustine in the same spirit said: 'We may pray most when we say least, and we may pray least when we say most.'

"When love of God reaches a peak, it almost becomes too deep for words.

"For that reason this prayer book is made up of reflections or thoughts which it is hoped will provoke us into meditation and communion with God, so that we will not only speak to Him, but also listen to Him when He speaks to us.

"These reflections are not only to be read, but are to be

thought about. Each thought should serve for a considerable period of time.

"Prayer is a dialogue, not a monologue. 'Draw near to God, and he will draw near to you' (James 4:8).

"The joy of being a Christian comes not from intermittent devotions and vocal prayers, but by living the Christ life intimately and to such an extent that even in our failings and weaknesses we may still betray our familiarity with Christ, as did Peter in the moment of his weakness: 'Thy speech betrays thee . . . thou also wast . . . with the Galilean' (Matt. 26:69-73)."

Among the prayers included in the book are: Prayer for Peace, Prayer in Time of War, Prayers before and after a Battle, Prayers for the Sick and Dying, Morning and Night Prayers, and Communion Prayers.

One free copy of this book will be sent to any Catholic Hour listener who requests it.

Since there are many who wish to order in bulk, for distribution to their friends, or, in the case of priests, to their parishioners, special quantity prices have been arranged. Since this is not a sales proposition, these prices are based on first cost plus handling and postage charges.

The prices are: 2 to 500 copies, 4 cents each; 500 or more copies, 3½ cents each.

Many local councils of Catholic Men, and other parish groups have found that they can engage in a very effective form of Catholic Action by procuring from the N. C. C. M.

Radio Transcriptions Available for Lenten And Holy Week Programs

headquarters in Washington, the transcriptions of programs suitable for Lenten or Holy Week broadcasts over their local stations.

The N. C. C. M. has available the following programs electrically transcribed and cut on 16 inch discs at 33½ r.p.m.

The series called "The Seven Last Words and the Seven Virtues," by Monsignor Sheen, especially suitable for Lent, consists of six sides. The series, "The Living God," especially suitable for Holy Week, consists of five sides, and is a dramatic reenactment of the scenes of Holy Week by a professional Hollywood cast including William Gargan, Una O'Connor, Pedro de Cordoba, Jane Wyatt, J. Carrol Naish, and others.

The "Living God" programs for Holy Week (Series IV) are complete with music, requiring no supplementation for a 15-minute program—though sufficient time is allowed for signature music to allow local sponsoring organizations to make open and closing announcements of local sponsorship against a modulated musical background.

The other programs are straight talks, with no announcements or credits to N. C. C. M., allowing time for local announcements and credits, and locally supplied music, either "live" or recorded.

Complete instructions, sample continuities, sample newspaper handouts, newspaper mats of Monsignor Sheen, and of the "Living God" cast, and a sketch of Monsignor Sheen, will be furnished at cost. Mimeographed copies of the talks, on which the local sponsoring group may write or stamp its own name (the name of N. C. C. M. does not appear), will be furnished at cost—2 cents per copy.

The rental charges are \$2.50 per side, and the records are shipped express prepaid.

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The work of the late Karl Rogers, "the Main Line Apostle," as he was sometimes called, has been taken over by the National Council of Catholic Men.

Commendations for Narberth Movement

Narberth Movement, and hence also the "Main Line Apostle."

By training and vocation he was a top-flight advertising executive. By avocation he was one of the outstanding publicists of the Catholic Church in America. He believed that if you could use advertising to sell cosmetics and breakfast foods, you could use it, being properly reverent, of course, to sell religious ideas, and specifically Catholic religious ideas, to people.

He prepared a series of pamphlets—short and pointed—and he sent them around to some of his non-Catholic friends, just to give them an idea of what made Catholics tick. Soon Catholic papers began using his pamphlets in their columns and soon secular papers were using them. Out of this first modest effort grew the Narberth movement.

In order to see how the movement operates, and to show what a fine project it is for Catholic men's groups to engage in, we can do no better than quote the explanations given by Karl Rogers himself:

"Pamphlets. In this direct-by-mail work it is necessary merely to compile a list of local non-Catholics, form a committee, raise a modest amount of money, and order your year's supply of pamphlets from the Catholic Information Society, National Council of Catholic Men, 1312 Massachusetts Avenue, N. W., Washington, D. C. These are delivered to you in one bundle with your own society's name, address, committee, etc., printed on the back of each pamphlet. After that it is a matter of addressing envelopes once a month and of occasionally answering an inquiry that may come in. A priest should be available to oversee these answers. That's all there is to it.

"Scores of Catholic groups are engaged in this pamphlet work, several of them since as early as 1933. Although money must be raised to pay for the printing, postage, etc., we furnish with our literature a number of tried-and-tested financing plans.

"Newspapers. Narberth furnishes 52 newspaper articles each ready merely to sign with your own society's name and address and to pass over to the local editor for weekly insertion in his paper. Some who have heard of this plan say that it can't be done—editors won't take it. The answer is that it is being done by a wide variety of Catholic groups in many sections of the country, in many types and sizes of secular dailies and weeklies. 'Tis true that every editor will not take them; but it's equally true that some editors ask for them, others take them on sight, others need a little persuasion. Our plan tells how to tackle the editor, how to overcome objections, how to keep him happy to continue the articles weekly.

"The Narberth newspaper apostolate informs non-Catholics by the thousands and hundreds of thousands; but more than that, it also instructs Catholics who never read Catholic literature, but always read their home-town papers."

The National Council of Catholic Men is proud to be able to continue the work started by Mr. Rogers. We present here just a few of the many commendations of the work received by the N. C. C. M.

From Tennessee: "It is good to know the fine work of Karl Rogers is going to be carried on. The articles have done a great deal of good here—in fact I received a letter the other day from Murfreesboro—about 60 miles away, and sent the writer to the parish priest to take instructions in preparation for a mixed marriage. She did not even know there was a priest in town but had read the Catholic information articles and wrote us."

From Texas: "It is quite true that two persons are now taking a course of instruction as a result of articles in the *San Antonio Light*. It might be interesting to note that the

first gentleman to write for information on Catholics was the first to ask for the religious correspondence course offered by this seminary."

Since the headquarters of the Narberth Movement is now at the offices of the National Council of Catholic Men, this makes it all the easier for Catholic men's groups to cooperate. Moreover it illustrates that N. C. C. M. is alive to the needs of its affiliated men's groups and is continually on the alert to aid them by means of such projects as the Catholic Information Service.

The Catholic Evidence Guild of Buffalo, reporting through its president, Francis J. Kelly, recently issued a statement prepared for the Most Rev. John A. Duffy, Bishop of Buffalo and honorary director of the

Catholic Evidence Guild Work in Buffalo

This report estimates 20,000 persons had Catholic doctrines and practices explained to them by street speakers during 1942 at open-air meetings held in Buffalo's Lafayette Square, located in the heart of the downtown financial and shopping districts.

The speakers included 22 priests, 30 seminarians and 13 laymen and laywomen. These persons answered an estimated 3,000 questions during the 42 outdoor meetings held Thursday and Sunday evenings throughout June, July and August.

Religious communities represented among the speakers included Franciscans of St. Bonaventure College, at Olean, N. Y.; Jesuits of Canisius High School, in Buffalo; St. Columban Fathers, of Silver Creek, N. Y.; Vincentians, of Niagara University, Niagara Falls, N. Y.; Dominicans, of Providence College, Providence, R. I.; and Benedictine Fathers of Portsmouth Priory, Portsmouth, R. I. Although it was the Buffalo Guild's fifth consecutive year of street preaching, it was the first time that Jesuits, Benedictines and the St. Columban Fathers had participated in the program.

The Rev. James Harold Lucid, moderator of the guild, reported that the street corner audiences, which ranged from 75 to 200 persons, evinced the most interest in the subjects of Confession, The Mass, Infallibility, The Middle Ages, Devotion to Mary, and The Divinity of Christ. Father Lucid revealed a total of 45 Catholic doctrines were explained in 161 separate talks averaging 15 minutes each.

"The Selective Service and voluntary enlistments have taken a great many of our active lay speakers," Father Lucid stated, adding that "they are, however, being supplanted by older men who are taking up this work in accordance with Bishop Duffy's wishes that it be continued primarily as a Catholic lay movement."

The guild's president, who is an inspector at the Bell Aircraft plant in Buffalo, was continued in office.

One of the more important phases of Catholic Evidence Guild work in Washington has been the training of hundreds of seminarians in street speaking techniques and

Notes from the Washington Catholic Evidence Guild

arousing a keen interest in the outdoor apostolate, according to the Rev. Dr. Charles A. Hart, moderator of the Guild and professor of philosophy at Catholic

University.

In an annual statement issued by Father Hart it is pointed out that the seminarians who receive guild training and actively participate in the outdoor "pitches" held in three Washington parks during the warm weather, "annually go out, after ordination, to work for the cause of Christ in nearly every corner of the country, taking with them not only the very practical experience of having addressed street audiences on the Catholic faith, but a pioneering spirit for such work that, eventually, will do much to help spread this great lay movement in America."

The guild reported its speakers addressed about 10,000 persons in the Capital's parks during 96 open-air meetings

last summer, and answered more than 2,000 questions asked by the "man-in-the-street." At these meetings, doctrines and practices were explained to groups averaging from 35 to 250 individuals. A total of 49 of the 96 "pitches" were held in downtown Franklin Park, a popular spot for strollers on summer evenings. The addresses were delivered by 18 priests, 63 seminarians and 14 laymen and laywomen, who explained 66 topics of Catholic faith in 241 separate talks.

The meetings in Washington began Good Friday afternoon with the annual outdoor Stations of the Cross, a service broadcast through one of the local radio stations. The pitches continued until early in November. Throughout the summer, the open-air meetings were held Sunday afternoons and evenings and occasionally Saturday afternoons. Topics in which the crowds showed most interest included the Divinity of Christ, Redemption, The Church, Miracles and Prayer, Father Hart said.

One of the oldest and most active guilds in the country, engaged in outdoor work since 1932, the Washington organization, is headed by Harry J. Kirk, now serving his second term as president. Mr. Kirk also serves as president of the National Catholic Evidence Conference, composed of representatives of street speaking groups in many sections of the country.

The declaration that he will continue to execute with diligence "the postal laws relating to obscenity in the mails and alleged unmailable periodicals" was contained in the annual report of Postmaster General Frank C.

Postmaster General Pledges Diligent Enforcement of Obscene Mail Legislation

Walker, made public on February 15.

Said Mr. Walker:

"One of the most important and at the same time most difficult problems in administering the Postal Establishment is to determine whether publications are worthy of the second-class privilege. This privilege gives preferential postage rates. Congress requires that second-class mail matter be 'published for the dissemination of information of a public character, or devoted to literature, the sciences, arts, or some special industry.'

"The postal laws forbid the use of the mails for the circulation of periodicals published for the purpose of profitably pandering to the obscene, lewd, and indecent or appealing to lascivious curiosity. This prohibition is irrespective of whether the matter is portrayed under the guise of art, fiction, humor, or sex education, or whether indecent matter appears in stories purporting to be detailed factual accounts of actual sex crimes.

"No publisher who wishes to use the United States mails need have any difficulty in conforming to the injunctions concerning the postal obscenity statutes. His sense of decency and good morals will invariably lead him to resolve any doubt in favor of the public welfare and the public good. Such a self-imposed and self-chosen restraint would in no way be restrictive of the boldness of the press in thought and meaning, and it also would be self-assurance to a publisher that he was properly exercising his constitutional freedom 'to write and publish the opinions upon any subject whatsoever without prior restraint.'

"There have been an increasing number of complaints concerning the character of some publications admitted to the second-class privilege. Under the Constitution and the acts of Congress it becomes my official duty, however burdensome that duty may be, to determine whether a publication is nonmailable, and also to determine whether such a publication has violated the conditions entitling it to be carried as second-class matter.

"Persons granted the second-class mail privilege look upon it as a certificate of good moral character of their publication and an 'honorable privilege.' The Supreme Court has pointed out that 'carriage of these publications as second-class matter entails annually an enormous loss upon the Government' and that the granting of a preferential rate to

newspapers and periodicals 'was to secure to the public the benefit to result from the wide dissemination of intelligence of current events.' The right to use the United States mails is not an inherent or a vested right, but a right based upon conditions prescribed by Congress. Those who ask for themselves the privilege of sending a publication through the mails as second-class matter must, as a part of the price for that privilege, conform to the requirements of Congress.

"Acting under the Constitution and the laws of Congress and in the public good, careful consideration has been given a number of magazines and periodicals the contents of which indicated that they were not published 'for the dissemination of information of a public character or devoted to literature, the sciences, arts, or some special industry.' Public hearings were had under the supervision of competent officers and in most instances the periodicals were represented by able counsel. A number have been denied the use of the second-class privileges after careful consideration was given by me to all the evidence presented. These cases are subject to review by the courts. The duty committed by the Congress to the discretion of the Postmaster General should be and will be performed with a full understanding of the solemn responsibilities involved, and only upon a careful examination of the particulars in each case and after an unbiased, informed, and dispassionate conclusion is reached.

"I shall continue to execute the postal laws relating to obscenity in the mails and alleged unmailable periodicals with due prudence, but with diligence, so long as they remain unchanged on the statute books. Some criticism is expected. I am glad to note, however, that thus far the handling of such cases in the Post Office Department appears to have met general approval. There is also evidence of improvement in the class of publications affected. The Bureau of the Third Assistant Postmaster General and the Office of the Solicitor for the Post Office Department have been most diligent and helpful in carrying out their duties in connection with this work."

Last month we carried a letter written by Mr. Heffron, executive secretary of the National Council of Catholic Men, to the editor of the magazine *Good Housekeeping*, protesting the publication of a poem entitled "The Neighbors" in the December issue of that magazine. Mr. Heffron pointed out that there was one passage in the poem which would be resented by all Christians who believe in the Virgin Birth.

Magazine's Editor Voices Regret Over Publication Of Offensive Poem

Mr. Mayes, editor of *Good Housekeeping*, replied: "I certainly think your point of view a sound one. We should have been more aware here, in the first place; you may be sure that all of us regret the poem's publication."

Word that the very Rev. Canon Joseph Cardijn, founder of the Jeunesse Ouvriere Chretienne—the J. O. C., as it is popularly known and which is translated as the Young Christian Workers—has again been arrested by the Germans, has occasioned a widespread regret among the thousands of Jocists in Canada.

Canadian Jocists Learn Of Arrest of Founder in Belgium

There have been many expressions of pride in the indomitable courage shown by this Belgian priest, who conceived the idea of this world-movement while being held as a prisoner of war of the Germans during the first World War.

When the present war broke out there were more than 1,000,000 members of the J. O. C., being particularly strong in Belgium, Canada, Colombia, France, Holland, Hungary, Portugal and Switzerland. The J. O. C., also was well-established in the Argentine, Australia, Bolivia, Brazil, Denmark, Egypt, England, Finland, Ireland, Yugoslavia, Lithuania, Luxembourg, New Zealand, Poland, Venezuela, and was also being established in Chile, China, India and the United States.



The Confraternity of Christian Doctrine

CCD Religion Library—Another Book Shelf—The
Parent-Educator, Vol. IV.—New Testament
Readings—Visitors to the National Center

CCD RELIGION LIBRARY: In 1937 initial steps were taken through the encouragement of Catholic publishers to establish a catechetical library at the National Center of the CCD at the N.C.W.C. Teacher's references and children's texts were cataloged and placed on the shelves for visitors to the Center to thumb through. From the first few hundred books (gifts from Catholic publishers) a Minimum Library was established, and teacher's reference lists in the *Religious Vacation School Manuals* expanded. With each revision of the *Manuals* both the lists and the library grew. Other sections were added to the original shelves. A magazine rack and two pamphlet racks were needed. Without the co-operation of the Catholic publishers this library and its varied services could not exist.

ANOTHER BOOK SHELF: Now we take catechetics with all its supplementary texts and stories from the school into the home. The school cannot be successful without the co-operation of the home. We need PARENT-EDUCATORS. The Confraternity wishes to supply these educators with the necessary equipment. So again the bookshelf at the catechetical library must find friends; again old friends come to support a worthy project. A letter of appeal to all Catholic publishers has been sent recently requesting suggestions and review copies of their publications. From many we have already received a gracious response. To date the following publishers have sent books and suggestions for this unique list: America, Benziger, Bruce, Doubleday, Doran, Field Afar, Franciscan Herald, Ginn, Harcourt-Brace, Herder, Jesuit Mission Press, Kenedy, Liturgical Press, Loyola Press, Queen's Work, St. Anthony Guild Press, Sheed & Ward. Among the books sent are the best sellers in Catholic literature, modern biographies of the saints and spiritual reading for children. Have you any suggestion to offer?

THE PARENT-EDUCATOR, TEACHING HONESTY IN THE HOME is now available. This is the fourth in the series of discussion club texts adapted for use by parents of children of three age levels—the pre-school, elementary and high school. This series of pamphlets was inaugurated in 1936 by the Most Rev. Edwin V. O'Hara who called together a group of parents in the vicinity of New York and initiated the movement in the Confraternity which was to become national in scope. The first volume of the Series, PARENTAL RESPONSIBILITY, is the result of an all-day discussion by parents during the National Confraternity Congress in New York. At each succeeding Congress a new

volume was planned. Volume II, TEACHING PRAYER IN THE HOME, and Volume III, TEACHING OBEDIENCE IN THE HOME, represent the combined efforts of priest-director and parents in the St. Louis and Hartford dioceses.

TEACHING HONESTY IN THE HOME, Volume IV of the series, has an unique place in Parent-Educator literature. Chapters written by the Most Rev. Edwin V. O'Hara, Bishop of Kansas City, Rev. Dr. Joseph L. Lilly, C.M., secretary of the Catholic Biblical Association of America; Rev. Dr. Joseph B. Collins, S.S., director of the National Center, lend depth and accuracy of statement concerning a virtue so often neglected in our modern trend of thought. Contributions from Mrs. F. W. Schimanski, Mrs. Wm. Hotz, national chairman, Catholic Parent-Teacher Committee, N.C.C.W.; Mrs. George P. Rourke and Mrs. Simpson E. Spencer add practical value to the volume. Parent-Educator Series is published by Saint Anthony Guild Press, each volume 20 cents.

NEW TESTAMENT READINGS for *The Life of Christ*, Part I, has proved a boon to Confraternity high school teachers and discussion club leaders throughout the country. The use of the *Readings* is a pleasant introduction to the use of the entire New Testament, and acquaints the reader with the format and translation of the Confraternity Edition. This Manual contains all the readings required for discussion for the *Life of Christ*, Part I, New Testament Series. *Readings* for Part II of the *Life of Christ* is now in preparation and will be available for use early in the spring.

VISITORS TO THE NATIONAL CENTER: Rev. W. Roy Morrison, archdiocesan director of the Confraternity of Christian Doctrine of Toronto, Canada, spent a day at the National Center during the past week. (Father Morrison replaces Father Gavard.) It was Father's desire to learn of the operations of the various activities within the Confraternity in the States. He was especially eager to acquaint himself with the procedure in the SYRI and RVS classes both for grade and high school students. The teacher's Manuals of the graded series of the revised Baltimore Catechisms adopted for use in the Toronto Diocese were carefully noted by the new Canadian director. Our best wishes go with Father Morrison in his new field of endeavor.

Sisters Mary Joan, O.P., and Nona, O.P., of the Commission on American Citizenship, paid a gracious tribute to the library at the National Center. The Sisters are compiling a graded list of reading material for the *Faith and Freedom Series*.

(Continued from page 4)

letter indicates that the inclusion of certain occupations under 'Health and Welfare Services' in the 'List of Essential Activities' should be a good guide to local boards of Selective Service Systems and local offices of the United States Employment Service.

"The WMC Committee's omission of equally important occupations in equally essential activities will not bring even the small measure of relief the Bishops petitioned November 30. The OPA, the WPB and every war bureau, as well as Selective Service and the U. S. Employment Service, will be guided by the Committee's list in deciding whether religious institutional requirements are essential

to our nation's cause.

"There was not and there is not now the intention on the part of the Church to demand an unreasonable position for religion and its activities. We trust in the fair recognition of local boards that some workers are necessary to carry on the vital religious, charitable and educational functions of our institutions. We ask, however, that local boards be not stopped in granting a just recognition of the service these religious institutions give in our American communities. The War Manpower Commission has that responsibility towards religion in the United States and we trust in your further consideration of this matter."

The National Council Of Catholic Women

Variety of Interest—Pan-American Relation Promoted
—Cleveland Presents Ambulances—In Praise of
Pamphlets—With Our Nationals

Council Activity Shows Variety of Interest

IN A message to the Diocesan Council of Catholic Women of Belleville, the Most Rev. Henry Althoff, Bishop of Belleville, asked the women in this crisis to preserve the spirit of unity they had built up, to encourage united prayer and to strengthen more and more their organization so that it might exert its influence in every parish of the diocese.

He encouraged the women to be interested in three problems, the problems arising through the employment of women in industry, through the compulsory service of youth of 18 in the armed forces, and the problems arising in the post-war reconstruction period.

Reports from the various diocesan councils throughout the country show an increasing interest in wartime activities. At the same time, there is an intensification of the work of certain committees, notably of the Confraternity of Christian Doctrine, International Relations, and Inter-American Relations.

The splendid work of diocesan chairmen is evidenced through the excellent messages of encouragement and practical help that are given to parish groups through the columns of the diocesan newspapers and through the monthly bulletins of diocesan presidents.

In an effort to bring the women of the diocese closer together in their work for Catholic Action, the president of the Green Bay Diocesan Council issued her first monthly letter in January. The letter also carried news of the various deaneries.

Papers Carry Messages of Council Chairmen

The LaCrosse Diocesan Council, at the beginning of the club year last fall, issued a mimeographed kit to all parish presidents, containing helps and month by month programs for the following committees: Activities, Organization and Development, Cooperating with Catholic Charities, Cooperating with the Confraternity of Christian Doctrine, National Catholic School of Social Service, Discussion Clubs, Youth Sponsors, Shrines in the Home, and Hospitality. To implement these kits, the diocesan chairmen have feature articles on the work of their committee in the LaCrosse edition of *The Register*.

The San Francisco Archdiocesan Council also has the privilege of using the pages of *The Monitor* for messages of archdiocesan chairmen. In addition, to further the work of the committees, the Archdiocesan Council is sponsoring a literature room which is open from 11 to 4 on Wednesday and from 2 to 5 on Saturday.

The president of the Los Angeles Archdiocesan Council, realizing that active archdiocesan committees mean active interest in the Council and in the federation idea, allots space in her monthly letter to affiliated units to each of the archdiocesan chairmen.

The Los Angeles Archdiocesan Council appreciates the support of the local Courts of the Catholic Daughters of America in carrying out its program. The local Courts are 100 per cent affiliated with the archdiocesan group.

At a quarterly board meeting, the Galveston Diocesan Council discussed the increasing difficulties of travel and the necessity for a strong, steady line of communication from diocesan to deanery to parish chairmen, the diocesan chairmen passing on the suggestions coming from national chairmen and acquainting the local chairmen, through the

deanery chairmen, with the adopted diocesan program. And the steady flow of communication, containing reports, from the parish or local chairmen to the deanery chairmen and on to the diocesan chairman of each committee, was emphasized.

The Indianapolis Diocesan Council, too, has stressed this unbroken, continuous chain in its monthly letter.

In the Fort Wayne Diocese, plans are made at the beginning of each year by each parish to have on its program, in the course of the year, at least five of the chairmen of the deanery standing committees. These deanery chairmen may assist the local parish in starting programs or may give impetus to already existing programs.

That all groups in the diocese may become thoroughly familiar with Catholic Action, its ideals and aims, a discussion club outline was carried in *The Inland Register*, Spokane diocesan paper.

Religious Instruction Promoted

The LaCrosse Diocesan Council is concentrating this year on work for the Confraternity of Christian Doctrine. At the beginning of the year, the Rev. Joseph Kunding, spiritual director, appealed to the women to help "stop defections from the Church caused by the lack of proper religious instruction of our children, and to search out by a variety of means those not receiving the truth of Christ." A census of children of grammar and high school age not in Catholic schools was taken as the basis for beginning and carrying on the work.

Groups in the Little Rock Diocese are studying the New Testament; women in the Nashville Diocese are emphasizing in their study groups the life of Christ as portrayed in the New Testament. One of the tasks entrusted to the women of the Nashville Diocesan Council by Bishop Adrian is the raising of a fund for the home missions in the State of Tennessee; each woman is to contribute two cents a day to this fund.

Much time has been devoted by a number of groups to a study of peace and post-war life. A copy of "For Victory—After Victory," compiled by the *Catholic Universe Bulletin* of Cleveland, was distributed to all diocesan chairmen of the Committee on International Relations.

San Francisco chose as its theme for the year, "The Holy Father in Peace and Post-War Reconstruction." Its last quarterly meeting was devoted to "Education in the Post-War World." A former meeting was devoted to "The Post-War World and Social Justice." Mimeographed copies of an outline for round-table discussion on the Papal Peace Program are available through the Archdiocesan Council.

The Grand Island groups are featuring talks on peace and post-war life at their meetings. For study, the groups are using "The Crisis of Christianity."

Deanery Chairmen on Parish Programs

At a day of reparation and recollection held by the Augusta Deanery Council of Catholic Women, the statement, "Victory and Peace," of the Bishops of the United States following their annual meeting, was the spiritual reading at dinner. Among the exercises on this day were included the saying of the Sorrowful Mysteries of the Rosary for the boys at the front, the Stations of the Cross for the boys who died, and a meditation period on "The Prayer Front for Victory."

A Victory Rosary is said each Friday at Marygrove College. The Nashville Diocesan Council urges its members to say a Rosary a day for peace and also to observe a Holy Hour each day.

Assisting in the education of a priest is a most tangible way of assisting in better international relations, for as

Councils Promote Pan-American Relations

CURRENT public interest in hemispheric solidarity, in Latin America, and Pan-American affairs is strongly reflected in the steady flow of letters, reports and inquiries reaching National Headquarters.

In many sections of the country, Catholic women show an appreciation of their own possibilities as promoters of good will and are concerning themselves with inter-American programs. Study clubs, Spanish classes, the entertainment of South American visitors and students are a few of the many activities in which our women are engaged.

In both the Savannah-Atlanta Diocese and the Oklahoma City-Tulsa Diocese, members of the Subcommittee on Inter-American Relations have sought out Latin American students in their midst so that they might entertain them in Catholic homes. In the Oklahoma City-Tulsa Diocese, the members of the subcommittee introduced the students to Spanish-speaking Carmelite Fathers so that they might go to confession in their own language.

Local groups in the Fort Wayne Diocese have been urged to study inter-American affairs.

In San Francisco, under the leadership of Mrs. Frank M. Erickson, archdiocesan chairman of the Inter-American Relations Committee, the Council has been active in spreading and promoting "spiritual Pan-Americanism."

The committee is endeavoring to make Latin American customs and religious festivals better known through newspaper articles and playettes; through acceptance of invitations to speak at clubs, libraries and schools; through the presentation, in cooperation with a local public library, of a bibliography of Pan-American books for children, with reviews and criticisms.

A bulletin in Spanish, *El Pequeno Mensajero*, is published. This "Little Messenger" is an important contact with many of the Mexican families in a parish in which they form a large percentage of the parishioners.

A successful Spanish retreat was given with the support and encouragement of the Inter-American Relations Committee. Parish visiting is carried on; taking a parish census of the non-English-speaking Mexican families; urging the attendance of children at Christian Doctrine classes; attendance at Mass of both adults and children; distributing material aid to the needy and distributing Spanish Catholic literature.

the ideals of Christ become known and practiced, we will have a more peaceful world, living in international amity and helpfulness.

The Galveston Diocesan Council of Catholic Women has completed the Bishop Byrne Burse and are one-fourth of the way to the completion of the Msgr. Kirwin Burse.

At two of the Pan-American clubs Spanish is studied. Club members contribute 10 cents at the close of each class period and these contributions are sent to the Most Rev. D. Juan Navarette, Bishop of Sonora, Mexico, for the support of a young seminarian.

Houston, Tex., sends the report of a fine Christmas meeting. The Most Rev. C. E. Byrne, Bishop of Galveston, and Mrs. Stella Gomez Machado de Marrietta, wife of the Venezuelan consul, were speakers at a morning coffee sponsored by the Houston District of the Galveston Diocesan Council.

Along with practical activities, many council groups are engaged in the study of Pan-American culture and institutions. One of the most frequent requests received at headquarters is for information regarding the Catholic Church in present-day Latin America. For that reason, we are listing here a suggested bibliography compiled by the Lima Library of the Catholic University of America:

J. Manuel Espinosa, "The Role of Catholic Culture in Uruguay"; Walter M. Langford, "The Role of the Catholic Church in Argentina"; Elizabeth W. Loughran, "The Role of the Catholic Church in Bolivia"; *all in Catholic Historical Review*, April, 1940. Marie R. Madden, "The Role of Catholic Culture in Venezuela," *Catholic Historical Review*, January, 1941. James A. Magner, "The Catholic Church in Colombia"; Raymond A. McGowan, "The Role of Catholic Culture in the West Indies"; David A. Rubio, "The Present State of Catholicism in Peru"; *all in Catholic Historical Review*, July, 1940. Edwin Ryan, "The Contributions of the Church to Chilean Culture," *Catholic Historical Review*, October, 1940. Francis C. Kelley, "Blood-Drenched Altars"; Bruce, 1935. James A. Magner, "Men of Mexico"; Bruce, 1942. J. Lloyd Mecham, "Church and State in Latin America"; Chapel Hill, 1934. Sr. Ancilla O'Neill, "Tridtao de Ataide and the Catholic Social Movement in Brazil," *Catholic University Press*, 1939. William Lytle Schurz, "Latin America," Dutton, 1942. Passim, "The Republics of South America," Oxford, 1937. Mary Watters, "The Present State of the Church in Venezuela," *Hispanic American Historical Review*, February, 1933.

The articles from the *Catholic Historical Review* may be obtained on a monthly loan basis from National Headquarters, and interested groups are urged to take advantage of this service.

In Praise of Pamphlets: Article 5— ORGANIZATION AND EDUCATION FOR CATHOLIC ACTION THROUGH PAMPHLETS

AS airplanes droned overhead, as air raid drills were held, the Ninth Congress of the International Union of Catholic Women's Leagues was held Easter week in Rome, April, 1939.

Speaking to the Catholic women from all parts of the world, His Holiness, Pope Pius XII said, "You have come to Rome to pray and to study together a splendid all-embracing program . . . for the Christian restoration of modern society."—From: *A Message to the Catholic Women of the World*, a pamphlet recording the Holy Father's words.

Restoration of Christian Society

On the eve of war, Catholic women were gathered to study for the Christian restoration of modern society."

They, the few, in a few weeks, in a few months, could not change the complexion of human society. Change in human society, change for the better particularly, is wrought only through perseverance, through concerted action.

From the Catholic high school or college graduate to the graduate Catholic club woman, Catholic women are con-

tinually being exhorted to leaven society with Christian principles.

Persevering United Action Essential

But this leavening cannot be sporadic or a spotty practice. Catholics throughout the United States, Catholics throughout the world must all be working for the same purpose. This principle is enlarged upon in the following pamphlets available from headquarters: *The Challenge to Unity*, by the Rt. Rev. Msgr. Michael J. Ready, general secretary, National Catholic Welfare Conference; *Unity Among All Catholics and Union in Christ* by the Rt. Rev. Msgr. John J. Burke, C.S.P., late general secretary, National Catholic Welfare Conference.

It was with this thought in mind—that Catholics in the United States might study and work together for the common good—that the National Catholic Welfare Conference was founded. Departments were set up for research in special fields. That the laity might have the benefits of this research, as well as lend the weight of their united

strength to matters of national importance, two additional departments were created, one for youth, the other for adults. Through the Department of Lay Organizations, composed of the National Council of Catholic Men and the National Council of Catholic Women, the adult laity of the country is acquainted with the findings of the other departments, and through organized action, accomplishes that leavening of society. (*Just What Is the N.C.W.C.?; The National Council of Catholic Women, a Federation of Catholic Women's Organizations; Constitution and By-Laws; Facts Concerning the Organization of a Diocesan Council of the National Council of Catholic Women.*)

Action Based on Accurate Information

CATHOLIC ACTION, the monthly publication of the National Catholic Welfare Conference, outlines each month the matters of current interest in the various fields. Frequently, pamphlets are reviewed or mentioned or recommended for reading as for instance, the suggested bibliography of books, pamphlets, or articles contained at the end of each article of the monthly series of forum articles on post-war life.

Monthly Message to Affiliated Organizations, the monthly work sheet of the National Council of Catholic Women, which, with CATHOLIC ACTION, is sent to all affiliated organizations, contains a section on page 6 devoted to pamphlets. In addition, page 5, devoted to national committees, contains list of pamphlets pertinent to the work of the particular committee, as for instance, the recent article by Mrs. Robert Mahoney, vice chairman of the Committee on International Relations, on "International Post-War Reconstruction."

Starting Point—Small Group in Each Parish

As individuals vary, so individual interests vary. In a parish of one hundred families, only a few members may be interested in studying international relations, while many may be interested in studying religion. To meet these varying interests, and to tie in more closely with the various departments of the National Catholic Welfare Conference, a number of national committees were set up within the framework of the National Council of Catholic Women. These are described in *The National Committee System*.

But the aim in studying one topic or the work of one committee is not to keep that knowledge to one's self; it is to share it with others. Through an over-all parish organization, these ideas may be exchanged in the parish. And so the member of the parish who at the beginning is not too interested in a topic may become so through hearing fellow members speak on the topic. So, too, in the deanery, the diocese, the nation. Material of help here is available in the Handbook on the *Organization of Parish Councils*, *Designs for Deanery Development*, *Handbook on the Organization of Diocesan Councils* and a pamphlet on *The National Council of Catholic Women*. Each of these federations is formed so that the entire group may benefit by the study of the smaller group.

Exchange of Ideas Helpful

This exchange of ideas is mutually beneficial—it gives information regarding a special topic to the whole group;

it develops speakers and leaders among each special group who may spread Catholic principles in the community, in the diocese, in the nation.

The role of being a Catholic leader and an expounder of Catholic truth in whatever field is not easy. A Catholic leader must have spiritual qualities; she must be willing to study—study Catholic principles, study conditions about her and in the world; she must have judgment regarding what action to take (the advice of the spiritual director is essential); and she must have the will to act. Other qualities, too, are necessary. (*The Role of Leaders.*)

The basis of all action is study first, usually in small groups. *What You Can Do About a Study Club* is a guide in forming groups. Lists of material at N.C.W.C. are available to groups interested in study—*Classified List of Outlines and Material for the Use of Study Clubs; List of Catholic Hour Pamphlets; List of Publications of the National Catholic Welfare Conference*. Every Catholic publishing house which publishes pamphlets has lists available for distribution.

Gains From Authoritative Pamphlets

Pamphlets usually form the basis for first study of a topic because they are not too long, may be tucked in a purse, etc.

Various methods may be used to promote interest in pamphlets: Pamphlet week, pamphlet shelf in organization headquarters, in lending library, in public library; pamphlet rack. Pamphlets may be displayed effectively at parish meetings, at deanery meetings, at quarterly board meetings, at conventions.

At meetings devoted to family and parent education, pamphlets relating to that topic might be displayed, including *Safeguarding the Home Front*. (See p. 13, November, 1942, CATHOLIC ACTION, for other suggestions on this subject.) A study group that has purchased pamphlets for extra papers or reports, might well donate these when they are through with them to a parish pamphlet library. A list of these pamphlets might be published in the parish bulletin.

Displays of pamphlets, grouped according to subject matter might be arranged in the hope of interesting parish members in a wide variety of subjects. Special displays might be arranged for Lent, Advent, Easter, and feature weeks, months, etc.

Ways of interesting organization members in pamphlets vary. At a large meeting there might be an explanatory tour of the pamphlets on exhibit, or there might be a demonstration in the use of a specific pamphlet at each meeting.

Lists of pamphlets on a particular topic may be secured through the National Council of Catholic Women. So that there may be an exchange of ideas, the Pamphlet Editor of the National Council of Catholic Women would appreciate letters from organizations or study groups, giving information on effective ways of interesting members in pamphlets; ways of using pamphlets; pamphlets particularly effective for certain topics or phases of work, outlining briefly the contents.

Headquarters is ready to help and glad to receive help to pass on to others.

Cleveland Council Presents Ambulances to U. S. Army Medical Corps

CLIMAXING a most successful campaign, begun to raise funds to purchase one ambulance, the Cleveland Diocesan Council of Catholic Women, at a luncheon attended by 1,200 persons, including religious and civic leaders, presented to the U. S. Army Medical Corps a fleet of nine ambulances, the gift of the Catholic women of the Diocese of Cleveland to the war effort.

The ceremonies of the day began with a public procession of the ambulances through the streets of downtown Cleveland. After the procession, the Most Rev. James A. McFadden, Auxiliary Bishop of Cleveland, prime mover in the campaign, blessed the ambulances, which remained in the Service Center in Public Square on exhibit. Each ambulance bore the plaque, "Gift of the Catholic Women of the Diocese

of Cleveland; sponsored by the Cleveland Diocesan Council, National Council of Catholic Women."

At the presentation luncheon, opened by the Rt. Rev. Msgr. Vincent Balmat, spiritual director of the Cleveland D. C. C. W., who gave the invocation, Mrs. Clarence J. Carlin, president of the Cleveland Council, through a dramatic pageant, effectively unfolded the story of the campaign. As the fund swelled, permitting the purchase first of one and then another ambulance, students of Ursuline and Notre Dame Colleges entered the room, bearing a model ambulance. In recognition of their splendid work in the campaign, these model ambulances were presented to the deanery presidents.

Bishop McFadden then presented the gift of the nine

ambulances to Col. Frederick Starr Wright, who represented Major General James C. McGee, Surgeon General of the United States Army, at the ceremony. Colonel Wright, who saw service in the last World War, and who is at present the Army member of the Board of Governors of the American College of Surgeons, then painted a word picture of the trip of an ambulance to the front. He lauded the zeal of the women in providing this means not only of physical comfort to those wounded at the battlefield but also of spiritual comfort, for the ambulances bring the chaplains to the front lines.

The Most Rev. Edward F. Hoban, Coadjutor Bishop of Cleveland, making his first public appearance since his installation, asked "God's blessing upon this work and I pray that that blessing will go forth to bring peace to a war torn world." "I am sure," said Bishop Hoban, "that this occasion will be an inspiration to Catholic women throughout the entire country to go forward with a renewed spirit and renewed effort to do still more for their country in the time of trial."

Bishop Hoban, Bishop McFadden, and Mrs. Robert A. Angelo, York, Pa., president of the National Council of Catholic Women, paid tribute to Archbishop Joseph Schrembs, Bishop of Cleveland, who had ever been an ardent promoter of the organization of Catholic men and women throughout the country in the field of religion and patriotism and said that such events as the present occasion were the result of his unceasing encouragement at all times.

At the luncheon, Bishop McFadden presented to Mrs. Carlin a citation received "in recognition of the patriotic and generous donation made to the United States," from Henry Morgenthau, Jr., Secretary of the Treasury.

Because of the wartime emergency, no personal invitations were issued, but through the press invitation to the luncheon was extended to the public, and particularly to mothers and wives of men in the service.

Greetings were extended to the guests by Mrs. David Scholl, program chairman; by the Honorable Frank J. Lausche, Mayor of Cleveland; and by C. Emory Glander, representing His Excellency, John W. Bricker, Governor of Ohio. Mrs. Scholl did a splendid job in reporting the campaign and its progress in the secular press of Cleveland.

Assisting Mrs. Carlin in the campaign were Mrs. J. S. Mahoney, campaign chairman, and the following deanery chairmen: Mrs. Elizabeth F. Gorman, Cleveland; Mrs. Frank Fletcher, Painesville; Miss K. McCarvel, Elyria-Lorain; Mrs. James A. Price, Lorain; Mrs. William L. Burkhardt, Akron; Mrs. Angelo Curci, Canton; Mrs. J. William Heltzel, Warren; Miss Ann Johnston, East Liverpool; Mrs. W. T. Rodgers, Youngstown; and Mrs. Arthur E. Nash, Ravenna.

ST. LOUIS ARCHDIOCESE HOLDS LEADERS' INSTITUTE

A ONE-DAY LEADERS' INSTITUTE is being held in the Archdiocese of St. Louis as Catholic Action goes to press. Mrs. Elkin L. Franklin, president of the St. Louis Archdiocesan Council of Catholic Women, extended an invitation to all Archdiocesan Council board members, to deanery officers and chairmen, and to officers and chairmen of local affiliations to attend.

Theme of the meeting is "The Role of Catholic Women in Wartime."

The morning session is being devoted to the value of and necessity for unity in times of national stress.

The afternoon session will begin with an explanation of the National Committee System, stressing the importance of each individual in the chain from the national committee chairman, to the diocesan chairman, to the deanery chairman, to the local chairman, and the help the local groups can be in achieving a united Catholic front in local, diocesan, and national affairs.

Miss Margaret Killian, field secretary, National Council of Catholic Women, Washington, D. C., will speak at the sessions and will lead the discussion.

With Our Nationals

THE fifteenth anniversary of the Mary's Day Movement, initiated by Mrs. Philip Brennan, of the International Federation of Catholic Alumnae, is to be celebrated on May 8.

The International Federation of Catholic Alumnae has just issued a series of guiding leaflets for the use of its Chapters, Circles, and Alumnae Associations. The first leaflet deals with the foundation of the I. F. C. A., and outlines briefly the work of the various departments. Additional leaflets deal with the work of the Department of Motion Pictures, Department of Social Service, Department of Literature, Department of Education, and the Education Fund. Though brief and synoptic, the leaflets contain ample material and suggestions for a two-year program, 1942-44.

The Wartime Activities listed are legion, headed by a Crusade of Prayer for a Just Peace and for the safety of all in the service. Members of the I. F. C. A. are serving as nurses with the armed forces; others have enlisted in the W. A. A. C.s, W. A. V. E. S., and W. A. F. S.

Other organizations with which Alumnae members are cooperating include the Chaplains' Aid Association, the USO-NCCS, Red Cross, A. W. V. S., OCD. Campaigns which the groups have helped further include the Victory Book Campaign, the Farm Mobilization program, the special War Bond and Defense Stamp drive for rural areas, the Blood Donorship Campaign for organized groups.

The Daughters of Isabella are conducting a survey at the present time to ascertain the numbers of their members active in wartime services and the type of aid they are rendering.

The Rhode Island State Circle, Daughters of Isabella, sponsored a Victory Tea in Providence, January 31, selling War Bonds and Stamps. Ten thousand dollars' worth of bonds and stamps were sold on this occasion. Approximately \$200,000 worth of bonds and stamps have been sold by the State Circle to date.

The bulletin of the National Catholic Women's Union announces that \$33,075 worth of bonds and \$1,212.35 worth of stamps had been sold by the New York City Branch from the time of its December meeting to January 21.

The National Catholic Women's Union has set up a special Chaplains' Aid Fund for gifts from branches. The fund is used to purchase rosaries, medals and similar articles for men in the service, which articles are distributed primarily through chaplains in the Army and Navy.

At its last Board of Supreme Trustees meeting, the Ladies Catholic Benevolent Association voted to invest in \$100,000 worth of U. S. Government Series G Bonds.

A local Court of the Catholic Daughters of America in Pensacola, Fla., has been serving dinner to members of an organization of women civilian defense workers connected with local military establishments. Taking part in a civic drive for the sale of War Bonds and Stamps, this same group sold over a thousand dollars' worth of bonds and stamps at a booth that they manned in a downtown store.

GREAT LAKES-OHIO VALLEY REGIONAL CONFERENCE

EIGHT Archdiocesan and Diocesan Councils have indicated that they will participate in the Great Lakes-Ohio Valley Regional Conference, to be held in Toledo, Ohio, May 2-4, 1943. These include the Archdioceses of Chicago and Detroit, and the Dioceses of Cleveland, Fort Wayne, Grand Rapids, Indianapolis, Toledo, and Wheeling.

The Most Rev. Karl J. Alter, Bishop of Toledo, will be host to the conference. The Toledo Diocesan Council of Catholic Women, under the leadership of Mrs. John J. McCrystal, president, will be in charge of arrangements.



LET'S FACE IT!

The Future We Fight For We Must WORK For Too

"The call of the moment is . . . , not lamentation over what has been, but reconstruction of what is to arise and must arise for the good of society."
Pope Pius XII, Christmas Message, 1942.

But first we must know and let others know what we
fight for and what to work for.

READ:

The Pope's Peace Program and the U. S.

James Eagan. Paulist Press, N. Y. 5c.

America's Peace Aims

Catholic Association for International Peace, Washington. 10c.

(Contains essential parts of Pope Pius XII's 1939 and 1940 Christmas Messages)

The World Society

Catholic Association for International Peace, Washington. 10c.

The 1942 Christmas Message of Pope Pius XII

National Catholic Welfare Conference, Washington. 10c.

Victory and Peace

Statement of the United States Bishops. N.C.W.C. 10c.

The Papal Peace Program

Speech by Archbishop Stritch, Chairman of the Bishops' Committee on the Pope's Peace Points. N.C.W.C. 10c.

Chart comparing Papal Program with Atlantic Charter and Declaration of United Nations and with C.A.I.P. Reports

C.I.A.P., Washington. 2c.

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